SEVERALL TRACTS

OF

1. *Conſcience.*
2. *Scandall.*
3. *Will-worſhip.*
4. *Superſtition.*
5. *Idolatry.*
9. *Sinnes of* { *Weakeneſſe.* / *Wilfulneſſe.* }
7. *A Late, or, a Death-bed repentance.*

Προφῆται δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.

By HENRY HAMMOND D. D.

LONDON,
Printed for *Richard Royſton* at the ſigne of the Angel in *Ivie*-lane. 1646.

IT is a ſtrong preſumption that that Religion is falſe which is apt to be made uſe of for ſecular advantages, that thoſe opinions have ſomwhat of the ὁ πλὸις & ingredient in them, which are produced as the ground to juſtifie or authorize practices, otherwiſe impious and infamous; There is ſo little Communion, or compliance betwixt God and Beliall, that it is very hard even for Satan himſelfe, that great impure Artificer, to proſtitute or debauch any truth of Gods, (which is really ſo) to that mean or vile ſubmiſſion of yeelding it ſelf pliable or inſtrumentall to any deſign or intereſt of his. Hee which can be corrupted or employed by an enemy, is either not ſo honeſt or not ſo clear, either not ſo faithfull, or not ſo wary as might be expected. This one conſideration would prejudge a great part of the divinitie of theſe unhappy times, which in a perfect contrariety to the wiſdome which commeth from above, Jam. 3. or the fruits of the ſpirit, Gal. 5. is ſo farre from purity, peaceableneſſe, gentleneſſe, love, joy, long-ſuffering, &c. that it is engaged to own another extraction, to confeſſe it ſelfe his creature, and progeny, whom in the lineaments and features it ſo viſibly reſembleth. Among the many ſeverals of this kinde I have long conceived that the vulgar notions of thoſe foure names, which theſe enſuing Treatiſes have taken confidence to examine, have had no ſmall part of the guilt of thoſe fatall evils under which this calamitous wretched Kingdom now pants a proſtrate gaſtly, and direfull ſpectacle. And conſequently that the obſtructing of theſe fountains might poſſibly abate thoſe ſtreams and torrents (which have taken riſe from thence) of uncharitableneſſe firſt, and then of bloud. The miſtaking of every phanſy or humor, carnall or Satanicall perſwaſion for Conſcience (the acknowledged rule of action) and the ſetting up upon too weak a ſtock for that high priviledge of a Good Conſcience, have emboldned moſt of the vices of the world, * petrified the practicall faculty, and made it inſenſible of any of thoſe ſtripes, or threats, or diſcipline, which the law of nature or of Chriſt hath provided for the reſtraint of their Subjects. And from thence it daily happens that not only the moſt unchriſtian, but unhuman practices, the moſt unnaturall ſavage barbarities of theſe laſt yeares, (which no paraſite can flatter, or precedent extenuat) are now avowed to be dictates and commands of Conſcience, and ſo not onely reconcileable with piety, but advanced and ſet up for the onely meaſure of it, and no man allowed to paſſe for Conſcientious which hath any remainder of Morall or Chriſtian vertue

* ἀπολίθω-σις τ῀ς συνειδήσεως. Arrian. in ep.

(*in the ancient notion of the Word*) *diſcernible in his actions*; *and ſo not onely* Zozimus *his ſlander of* Conſtantine *is become the reall guilt of too many profeſſors*, (*thoſe ſinnes confidently committed by them, for which no other Religion allows any expiation*) *but, beyond the malice of that falſe tongne, the ſinnes themſelves reſolved on as a ſpeciall καθαρτικὸν or purgative, an act of ſupererogating vertue, ſufficient to ſanctifie any other impurities. To theſe ſo groſſe errours both in opinion and practice, the preſent height or animoſity, and vehemence of the flame may poſſibly have betrayed men*; *but what it ſhould be that hath ſo heightened the paſſion, and firſt elevated it to this pitch of diſtemper, will not be diſcerned any otherwiſe then by conjecture from the quarrels which have been moſt inſiſted on, againſt the eſtabliſhed government and diſcipline of the Church, and the indifferent actions, and ceremonies, and obſervances either preſcribed, or cuſtomary among us*; *to which when no direct immediate blame or accuſation could be affixt, it hath been the manner to object obliquely, ſomtimes that they have been matter of* Scandall, *and that thought to have been ſufficiently proved, if any could be produced who have* diſliked *them*, (*as if their being diſpleaſed were to be* ſcandalized, *or one mans being* angry once without a cauſe, *were for ever a juſt cauſe for others to be angry at that which were of it ſelfe moſt innocent*;) *Sometimes that the crime of* Will-worſhip *were chargeable on them, ſuppoſing firſt*, (*but not proving*) Will-worſhip *to be a crime; and then every the leaſt obſervance uncommanded* (*though withall as perfectly unprohibited*) *by Scripture, to be the interpretation of that crime, and ſometimes that they have been* Superſtitious; *by the equivocalneſſe of that word, firſt perſwading themſelves and others that every exceſſe in Religion comes under that title, and then that the uncommandedneſſe of any thing induces that exceſſe, and conſequently involves in that guilt To which three ſo inauſpicious* (*I may adde* Scandalous) *miſpriſions broached by Satan's πλάνη, to the fall, and ſo truly to the* offending of many *in Iſrael, theſe enſuing Treatiſes were deſigned as Antidotes or cures; to which end if they may prove in any degree ſucceſſefull, the Writer of them will never repent that he hath ſubjected them to the various and paſſionate cenſures of the many, hoping thereby that the mature and impartiall judgements of the few may be alſo provoked to interpoſe. By whoſe pleaſure and ſerious examination, whether they ſhall ſtand or fall, they are in all humility ſubmitted.*

H. Hammond.

OF CONSCIENCE.

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By HENRY HAMMOND. D.D.

LONDON,
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OF CONSCIENCE.

Sect. 1. AMong the many practicall errours which are gotten abroad into the world, a very large proportion there is of thoſe which have either ſuckt their poiſon from, or diſguiſed it under that ſpecious venerable name of *Conſcience*. That which the Philoſophers could call their guardian Angell, and juſtifie the phraſe by vouching none but Angelicall dictates from it: That which ſome good-natured Atheiſts did ſo revere that they defined the onely Deity in the world, and in proportion phanſied nothing but God-like of it, is now by ſome Chriſtians (like the true God among the Heathens) worſhipt in ſo many corporeous ſhapes, that there is at length ſcarce any thing ſo vile (Phanſy, humour, paſſion, prepoſſeſſion, the meaneſt worldly intereſt of the ambitious or covetous deſigner, like the Calves, the Cats, the Crocodiles, the Onions, the Leekes of *Egypt*) but hath the favour or luck to be miſtaken for *Conſcience*, and receive all the reſpect, that I ſay not adoration, that belongs to it.

μόνον εἶναι συνείδησιν θεόν. Tatian.

Sect. 2. It will be then but an act of juſtice and mercy, juſtice to truth, and mercy to the abuſed world, and withall a ſpeciall preparative to a prudent reformation, to reſcue ſo divine a name from ſuch heatheniſh uſage, to reſtore it to its naturall primitive ſimplicity, and caſt out all the falſe formes which it hath been forced to appeare under. To which purpoſe all that I ſhall deſigne will be reduced to theſe two enquiries, 1. What is the proper notion of *Conſcience*, 2. What is required to entitle a man to a good *Conſcience*.

Sect. 3. For the former of theſe, what is the proper notion of *Conſcience*, I ſhall labour to finde out not among the Scholaſticall definitions or diviſions of it among humane writers, but onely by obſerving the force and uſe of the word in the Scripture, particularly the New Teſtament. And he that ſhall meet it there 32. times, and but take a view of it at every meeting, will ſure come to ſome degree of acquaintance with it, and finde upon judgement reaſon to reſolve, what for his eaſe I ſhall now lay before him.

Sect. 4. That the word συνείδησις, *Conſcience*, is no more then ſcience or knowledge, (and therefore being but once uſed by the Greek Tranſlators of the Old Teſtament, *Eccleſ.* 10.20. it is there ſet to expreſſe a word which is otherwiſe by them commonly rendred σύνεσις and ἐπίγνωσις) onely with a peculiar relation added to it, as that *knowledge* is in order to *action*. Thus *Tit.* 1.15. when νοῦς and συνείδησις, mind and conſcience are diſtinguiſhed, it is obvious to any to diſcerne the ground of that diſtinction, that former being properly the denotation of the faculty meerly ſpeculative, or intellectuall; this latter, of the practicall judgement, or that whether act or faculty of the underſtanding ſoule, which extendeth to practiſe; the Apoſtle by that phraſe, [*the minde and conſcience are defiled*] meaning diſtinctly this, that this errour in mens judgements, (which is the defiling of their mind) carries Un-chriſtian practice along with it, (which is the *defiling* of the *practicall* faculty) this Judaicall miſtake in their underſtanding is attended with Judaizing actions in their lives, the former apportioned to the Ἰουδαϊκοὶ μῦθοι, the *falſe Judaicall doctrines*, which relate to νοῦς the *minde*, the ſecond to the ἐντολαὶ ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν, the commands of men perverting the truth, v. 14. which relate to the συνείδησις, the *Conſcience*.

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This being premiſed, there is but one thing more to be added to this matter, and it is this; That we take notice of the ſeverall wayes of aſpect that *Conſcience* hath upon *practice*; One forward in the direct line, another backward, or by way of reflection; which are ordinarily expreſt by the double office of *Conſcience*, 1. as a *cuſtos* or *monitor*, adviſing and inſtructing and keeping us to our duty; 2. as a *Witneſſe*, teſtifying to our ſelves and to God what we have done; which is in plainer termes no more but this, That there are two ſorts of *Conſcience*; 1. *Conſcience of duty to be performed*, or full perſwaſion that ſuch a thing ought to be done, or not to be done by me, a being reſolved of the neceſſity or unlawfulneſſe of any thing; and 2. *Conſcience of having performed*, or not performed it, a knowing or judging my ſelfe to have done well or ill. And under theſe two notions, all the ſeverals in the New Teſtament, (and the one ſole place of the apocryphall books of the Old) will be contained; if you pleaſe, you may ſee how. *Sect.* 6.

To the former kind belongs that famous place, *Rom.* 13. 5. *You muſt be ſubject* (to the Supreame powers, *v.* 1.) *not onely for Wrath*, *i.e.* feare or danger of puniſhment, the effect of *Wrath*, (the Magiſtrate *being Gods Miniſter, an avenger for Wrath*, or puniſhment *to him that doth evill*, *v.* 4.) but alſo διὰ συνείδησιν, for, or *becauſe of Conſcience*, *i.e.* becauſe it is the command of God, and conſequently that which all inferiours (*every ſoule*) may, if they be not wilfully blind, know to be their duty, [*to be thus ſubject.*] *Sect.* 7.

So 1 *Cor.* 8. 7. *For ſome with Conſcience of the idoll*, *i.e.* being reſolved in mind, that it is not lawfull to eate or taſt of any μέρις or μοῖρα, *part* or *portion* of the idol-feaſt (whether ἐν εἰδωλείῳ, *at the idol-table*, or having bought it at the *Shambles*, as it ſeemes, was the faſhion for thoſe τομαὶ to be ſold there at ſecond hand, *c.* 10. 25.) accounting it unlawfull to eat any meat conſecrated to that uſe, *do* yet *eat* that which is of this nature, *and* by ſo doing *their Conſcience*, *i.e.* uninſtructed, *Conſcience is polluted*, *i.e.* they ſinne againſt their Conſcience, do that which they are perſwaded they may not do, which though it be never ſo innocent a harmleſſe thing in it ſelfe, (an *idoll being ſimply nothing*) yet to them which do it, when they think it unlawfull (*and all have not knowledge*, ſaith he in the beginning of the verſe, *i.e.* are not ſufficiently inſtructed in *Sect.* 8.

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their duty) it is pollution or ſin, according to the fore-mentioned place, *Tit.* 1. 15. *To the pure all things are pure* [*all things*] *i.e.* all things of that nature, of which there he ſpeaks, though in themſelves indifferent, [*are pure*] *i.e.* may lawfully be uſed [*by the pure*] *i.e.* by them which are rightly inſtructed, but to the *polluted and unbeleevers* (*i.e.* to them that are miſled by Jewiſh fables, or by the dogmatizing of falſe teachers, and brought to believe things to be prohibited by God, which are not prohibited) to them that are guilty of this kind of *Judaiſme*, and (as it is *interpretativè*) *unbeliefe there is nothing pure, but their minde and conſcience are polluted*, both their underſtanding is in an errour, taking falſity for truth, and their practicall reſolution is ſinfull alſo, nay obliged to ſinne, which way ſoever they turne themſelves, whether they abſtaine ſuperſtitiouſly, when they are not bound by God to abſtaine, (which is the ſinne of thoſe that are *ſubject to ordinances*, *Col.* 2.20. of which I have ſpoken at large in another place) or whether they abſtaine not, when they are perſwaded that they ought to abſtaine, which is *ſinne againſt Conſcience*.

Tr: of Will-worſhip.

Sect. 9. From whence you may obſerve the miſerable lot of thoſe which have not γνωσιν knowledge in the beginning of that verſe, which are miſled to think any thing unlawfull which is lawfull, and continue in that errour without ſeeking of light, which are thus *impure* (for to ſuch μηδὲν καθαρὸν, *nothing is pure*,) they are, as long as they remaine ſo, obliged to ſinne, which way ſoever they take to, abſtain, or not abſtain. For though in things indifferent and uncommanded, ſimply to abſtain were no ſin, yet then to abſtain ὡς ἀποβδελυκτοῦ, as from a thing abominable or unlawful, is both by Scripture and the ancient Councels, in caſe of marriage and meats, every where condemned as ſinfull: and yet on the other ſide to eat *without*, or againſt *Faith*, *i.e.* being doubtfull whether it be lawfull or no, or being perſwaded it is unlawfull, *is ſin*, (ſaith the Apoſtle) and there is great neceſſity to ſeek of ſeeking, (and in others great charity of helping them to) right inſtruction, or right information in this caſe, which is the only cure for this unfortunate malady.

Sect. 10. So againe, v. 10. συνείδησις ἀσθενὴς *the conſcience of him that is weak*, or (which is the ſame) v. 7. and v. 12. the *weak conſcience* ſignifies

ſignifies that falſe perſwaſion of him that is in an errour, an *erroneous Conſcience*, *weakneſſe* noting *ſickneſſe* in the Scripture ſtyle *Iohn* 5.14. 1 *Cor.* 11.30. and errour being the diſeaſe or *ſickneſſe* of the ſoule, and that with a little improvement growing deſtructive and mortiferous; as in caſe he that hath that erroneous ſick Conſcience, do act ſomewhat againſt Conſcience, and ſo adde *ſinne* unto *errour*, for then ἀναλίσκεται ὁ ἀσθενῶν *v.* 11. that ſick man dies, *periſhes* of that *diſeaſe*. So *ch.* 10. 25, 27, 28, 29. the word *Conſcience* is ſtill in the ſame ſenſe, for conſcience or conſideration of duty, and ſo 1 *Pet.* 2. 19. forementioned.

So likewiſe 1 *Pet.* 3. 21. where Baptiſme is called ἀγαθῆς συνειδήσεως ἐπερώτημα εἰς θεόν *the anſwer of a good Conſcience to God*, the good *Conſcience* ſignifies Conſcience rightly inſtructed in its duty, as in baptizing thoſe of full age it is ſuppoſed to be; which *Conſcience* is then to *anſwer* and conſent to all Gods propoſals in Baptiſme, (or the Miniſters in Gods ſtead) ſuch as [wilt *thou forſake the Devill, &c.*] and ſo the words will be interpreted in a ſenſe proportionable to that of *denying ungodly luſts*, *Tit.* 2. 12. which there the *appearing* of Chriſt is ſaid to *teach* us. For as *luſt* propoſes *ungodly* queſtions to us, which we are bound to *deny*; ſo God in Baptiſme is ſuppoſed to propoſe good queſtions to us, which we are bound to grant, and ſtipulate the performance of them, and that is the ἐπερώτημα, *the anſwer of a good Conſcience to God* or to his queſtions propoſed in Baptiſme, after the manner of antient pacts among the Romans made by way of queſtion and anſwer, as part of the *ritus ſolennis* or formalities of them. *Sect.* 11.

But then for the ſecond acception of the word, as it notes Conſcience of what we have performed, or paſſing judgement on my ſelfe for what I have done, (and that either for any one individuall act, or for the maine of our lives, our ſtate; and that again either 1. *acquitting*, or 2. *condemning*, or 3. conſidered in a third notion common to both thoſe, paſſing ſentence in generall) ſo ſhall you find it in many other places, and indeed in all the reſt which we have not hitherto named. *Sect.* 12.

For the firſt of theſe three ſpecies as it *acquitteth*, you have it *Act.* 23. 1. *I have lived*, (or behaved my ſelfe in all my converſation towards men, πολιτεύομαι, in all my politique, or publique relations) *Sect.* 13.

relations) with, or *in all good conſcience*, in ſuch a manner, as I cannot accuſe my ſelfe of any thing done contrary to my Chriſtian profeſſion, or dignity of my Apoſtolicall calling. So 1 *Cor.* 9.12. the *Teſtimony of our Conſcience* is expreſt by what followes, that *in ſimplicity*, &c. *We had our converſation in the world.* So good Conſcience is taken, 1 *Tim.* 1.5. and 19. and 3.9. and 2 *Tim.* 1.3. *Heb.* 13. 18. 1 *Pet.* 3.16. but above all you have a ſpeciall place belonging to this firſt branch of the ſecond in *Act.* 24. 16. Ἀπρόσκοπον συνείδησιν] we render it a *Conſcience void of offence*, the meaning is, a confidence and aſſurance that he hath done nothing ſubject ſo much as to the cenſure of having *ſcandalized* others; for St. *Paul* being there accuſed by the *Jewes* v.5,6. for three crimes, *ſedition*, *hereſie*, and *profaning of the Temple*, he anſwers to the firſt *v.*12. to the 2d. *v.*14. to the 3d. *v.*16,18. and his being purified in the Temple after the Jewiſh manner he makes an evidence of his innocence in that particular, a proofe of his not having ſcandalized any Jew, which to have done, would have beene a fault in him, whoſe office it was to become *all things to all men, that he might gaine or ſave all*, and not to diſcourage or deterre any who might be gained by complyance; and the doing ſo, is it which is called being ἀπρόσκοπος Ἰουδαίοις 1 *Cor.* 10.32. *giving none offence to the Jewes*, the very word uſed in the place of the *Acts*.

Sect. 14. In the ſecond place, the accuſing or condemning Conſcience is often mentioned alſo; *John* 8.9. *Convicted by their Conſcience*, or reproved, ſome for one ſinne, ſome for another. So by intimation *Heb.* 9.9. where it is ſaid of the Legall ſacrifices that they could not *make perfect as pertaining to Conſcience*, where the word [τελειῶσαι] rendred to *make perfect*, ſignifies in the ſacred idiom [to *conſecrate*,] to make a Prieſt, whoſe office being προσεγγίζειν τῷ θεῷ *to draw neare to God*, proportionably τελειῶσαι κατὰ συνείδησιν to perfect or *conſecrate* as *pertaining* to *Conſcience* ſignifies to give acceſſe with boldneſſe to God, by taking of that guilt which formerly lay upon their Conſcience, the ſame that *v.*14. is called, *to purge the Conſcience from dead works*, to waſh off that guilt of ſin paſt, which hinders their approach to God, obſtructs all entrance to their prayers, (for *We know that God heareth not ſinners*, *Joh.* 9.31 and *Iſa.* 1.15.) whereupon it is obſervable, that *Heb.* 13.18. when he beſpeaks their prayers for him, he addes this reaſon to encourage

encourage them to do ſo. *For We truſt We have a good Conſcience*, that good Conſcience being neceſſary there to have other mens prayers heard for them, as here to give themſelves *acceſſe* to God in *prayer*. So *Heb.* 10.2. *Conſcience*, or conſciencioufneſſe *of ſins*, and v. 22. *Evill Conſcience*, and ſo *Wiſd.* 17.11. there is mention *of wickedneſſe condemned by her owne witneſſe and preſt by Conſcience.*

And of the laſt ſort, in the latitude common to both, are *Rom.* 2.15. *Rom.* 9.1. 2*Cor.* 4.2. and 5.11. and 1 *Tim.* 4.2. all cleare enough without the help of our paraphraſe to adde light to them. *Sect.* 15.

Having thus marſhalled all theſe places of Scripture into ranks, and given ſome hints of generall inſight into them, it now remaines that we return a while to the neerer ſurvey of the two generall heads, and firſt of the former acception of the word, as it imports a monitor, or director of life, by which our actions muſt be regulated, and from the miſtaking of which the chiefe inconvenience doth ariſe. *Sect.* 16.

To which end, it will be abſolutely neceſſary to ſettle and reſolve but one queſtion, what is that Rule or κανὼν of Conſcience, from whence it muſt receive its regulation. For he that draweth a line of direction for another, muſt have a rule to draw it by, & that a ſtreight exact one, or elſe the directions will not be authentick, & they *which walk* ἀκριβῶς *exactly* or conſcientiouſly, muſt τῷ κανόνι στοιχεῖν *walk by rule*, *Ph.* 3.16. & τὸ αὐτὸ φρονεῖν *have their eye or thought alway upon that one thing*, their *rule* of direction, or elſe be they never ſuch φθάσαντες in the beginning of that verſe, ſuch *forward* proficients, their *end may be perdition*, v. 19. This when once we have done, the difficulty will ſoone vaniſh. *Sect.* 17.

And to this purpoſe I ſhall take that for granted which in theſi I never heard any doubt of, (though many of our actions look otherwiſe in *hypotheſi*) that *law* is this onely rule; κανὼν and νόμος, rule and law being words of the ſame importance, and nothing fit or proper to regulate our actions, but that wch the lawgiver, to whom obedience muſt be payed, hath thought fit to rule them by. To which purpoſe it is ordinarily obſerved that ἁμαρτία, *ſinne*, or aberration from that rule by which we ought to walk (for ſo that word naturally ſignifies) is by Saint *John* 1 Epiſt. 3.4. defined ἀνομία, which we render *a tranſgreſſion of the law*. *Sect.* 18.

In which place of Saint *John*, though the truth is, (ἁμαρτία and ἁμαρτίαν ποιεῖν denoting more then the bare Commiſſion of ſinne in that Author generally, *viz.* the wilfull perpetration of it, and an indulgence in, and habit of ſo doing) the word ἀνομία and ἀνομίαν ποιεῖν muſt proportionably alſo ſignifie not only tranſgreſſing, but wilfull habituall contemning the law, being an *exlex*, or *without law* (as the Idolatrous Atheiſt is ſaid to be *Without God in the world*) *i.e.* without any account or reſpect of it, (and ſo τοὺς ἐργαζομένους ἀνομίαν, *Joh.* 3 1. 3. notes the greateſt degree of ſinfulneſſe, we render it *Workers of iniquity*, and ſo very frequently in the Septuagint we find ἀνομία, where we render the Hebrew by *miſchiefe*) yet ſtill the obſervation ſtands good, that law is the rule, in aberration from which all ſin conſiſts, and ſo ἁμαρτία is ἀνομία in both ſenſes, the leaſt degree of ſin a deviation from the law, and a malicious contentious ſinning, a malicious contemptuous deviation, or tranſgreſſion; and ſo Saint *Paul* hath alſo reſolved it, that where there is no law, there is no tranſgreſſion, no παράβασις, *Rom.* 4. 15. no going awry, when there is no rule propoſed to go by.

Sect. 19. This being ſo cleare in its ſelfe, and yet through the miſtakes, yea & impieties of the *world* become ſo neceſſary to be thus further cleared; Two things there are which will hence inevitably follow, the firſt Negative, the ſecond Poſitive; The firſt or the Negative, that whatſoever undertakes to direct, or guide our actions, to tell us our duty, that this we muſt, that we may not doe, and hath not ſome law, (in force, and ſtill obligatory to us) to authorize thoſe directions by, is not *Conſcience*, whatſoever it is.

Sect. 20. 1. Humour it may be, to think our ſelves bound to doe whatſoever we have a ſtrong inclination to doe, it being a matter of ſome difficulty to diſtinguiſh betweene my naturall and my ſpirituall inclinations, the motion of my ſenſitive appetite, and my diviner principle, my lower, and my upper ſoule; and the former commonly crying louder, and moving more lively, and impatiently, and earneſtly, then the other.

Sect. 21. 2. Phanſie it may be, which is a kind of irrationall animal *Conſcience*, hath the ſame relation to ſenſitive repreſentations (*thoſe Lawes in the members*) which *Conſcience* hath to intellectual (*thoſe lawes of the minde*) and then, as *Ariſtotle* ſaith, *that in* thoſe *creatures*

men which have not reaſon, phanſie ſupplies the place of reaſon; ſo they which have not, or will not have *Conſcience* to direct them, phanſie moſt commonly gets into its place. Or,

Thirdly, Paſſion it may be; Our fears will adviſe us one thing, our animoſities another, our zeale a third, and though that be perhaps zeale of God, yet that zeale is a paſſion ſtill, one of thoſe which *Ariſtotle* hath defined in his Rhetoricks, being not κατ' ἐπίγνωσιν, according to knowledg or *Conſcience*, *Rom.* 10. 2. for the Hebrew word, as I told you, is rendred by thoſe two words promiſcuously, διάγνωσις and συνείδησις, *knowledge* and *Conſcience*. Or, *Sect.* 22. מרע

Fourthly, diabolicall ſuggeſtion or infuſion it may be, an enthuſiaſm of that black ſpirit; as it is (or of ſome thing as bad in effect) infallibly, whenſoever *Rebellion, Sedition, Murther, Rapine, Hatred, Envie, Vncharitableneſſe, Lying, Swearing, Sacriledge*, &c. come to us under the diſguiſe of Religion and *Conſcience*: and therefore *the Spirits* muſt be ſearcht *Whether they be of God*, or of the Devill; and no ſurer way to doe it, then by theſe and the like ſymptomes, theſe fruits and productions of that infernall Spirit, which ſo perfectly repreſent and owne their parent, that none but blind or mad men or damoniacks can beleeve them in earneſt to come from God. Or, *Sect.* 23.

Fifthly, Falſe-doctrine it may be, and that againe ſet off, either by the authority of the teacher, or by the dignity of ſome eminent followers and practicers of it, and then the Apoſtle cals it [*taking mens perſons in admiration*], or by the earlineſſe of its repreſentation, being imbibed and taken in firſt, ſwallowed and digeſted before the truth was offered to us, and then tis prejudice or prepoſſeſſion, and this againe alwaies aſſiſted by the force of that old axiom, [*Intus exiſtens, &c.*] and by that which is naturall to all habits, to be hardly movable, and yet further improv'd ſometimes by pride and obſtinacy, alwayes by ſelfe-love, which makes us think our owne opinions (*i. e.* thoſe which we are already poſſeſt of) the trueſt; which in this caſe is in effect to think our luck the beſt luck, and the ſame which was obſerved in the worſt ſort of Heathens, who, whatſoever they ſaw firſt in the morning, worſhipt that all the day after; a chooſing of perſuaſions as Country men chooſe Valentines, that which they chance to meet with firſt after their coming abroad. *Sect.* 24.

Sect. 25. Beſides theſe, many other things it may be, and ſo, 1. 'tis odds enough that it will not be *Conſcience*, which pretends to be ſo; and 2. it is certainly not *Conſcience*, unleſſe it produce ſome law for its rule to direct us by. And this was the *Negative* or *firſt* thing.

Sect. 26. The ſecond or the Poſitive thing which followes from the premiſes, is this, that *Conſcience* of duty in any particular action is to be ruled by that law which is proper to that action; as for example: The *Chriſtian law* is the rule of *Conſcience* for Chriſtian actions; the *law of reaſon*, or morall law, for morall; the *law nationall*, municipall, or locall, for civill; the *naturall law of all creatures*, for naturall actions; and the *law of ſcandall*, (a branch of the Chriſtian law) for matters of ſcandall; and the *law of liberty*, for indifferent free actions. And as it is very irregular, and unreaſonable to meaſure any action by a rule that belongs not to it, to try the exactneſſe of the circle by the ſquare, which would be done by the compaſſe, and in like manner to judge the Chriſtianneſſe of an action, by the law of naturall reaſon, which can only be judged by its conformity with the law of Chriſt, ſuperiour to that of nature; So will there be no juſt pretence of *Conſcience* againſt any thing, but where ſome one or more of theſe lawes are producible againſt it; but on the other ſide, even in the loweſt ſort of actions, if they be regulated by the law proper to them, and nothing done contrary to any ſuperiour law, even by this God ſhall be glorified, 1 *Cor.* 10.31. a kind of glory reſulting to God from that readineſſe of ſubmiſſion and ſubordination of every thing to its proper rule, and law, to which the great Creator hath ſubjected it, and of all lawes, to that ſupream tranſcendent one, the law of Chriſt. And though ſome touches there are in the Scripture of each of theſe lawes, ſome *fibræ*, or ſtrings of them diſcernible there, ſo farre, that there is nothing almoſt under any of the heads forementioned, but by the Scripture ſome generall account may be given of it; and againe, though that of Scripture be the ſupream law of all, and nothing authorizeable by any inferiour law, which is contradicted or prohibited by that, yet is not that of Scripture ſuch a particular Code or Pandect of all lawes, as that every thing which is commanded by any other law, ſhould be found commanded there, or

or be bound to prove its ſelfe juſtifiable from thence, any further then that it is not there prohibited, or thereby juſtly concluded to be unlawfull.

From whence by the way, I conceive direction may be had, and reſolution of that difficult practicall probleme, what a man ſhould doe in caſe he be legally commanded by his lawfull ſuperiour to doe what he may lawfully doe, which yet he is perſwaded he may not doe, or doubteth whether he may or no. For in this caſe if he be not able to produce ſome plaine prohibition from ſome ſuperiour law, as from that of Scripture, he cannot be truly ſaid to be perſwaded in *Conſcience*, (which implies knowledge) of the unlawfulneſſe of that thing, nor conſequently hath he any plea for diſobedience to that lawfull command of his Superiours. All that may be ſaid, is, that he may from ſome obſcure place miſunderſtood have cauſe or occaſion to doubt whether he may doe it or no, and then, although doubting ſimply taken (*i.e.* where no command interpoſes) may keep me from doing what I doubt, yet it ought not to be of that weight, as to keep me from my lawfull Superiours lawfull command, becauſe that very command is a ſufficient ground to ſuperſede my doubting, when I have no plaine prohibition of Scripture to the contrary, (which in this caſe I am ſuppoſed not to have; for if I had, then, firſt, it were not a lawfull command, and ſecondly, I ſhould not doubt, but be aſſured) it being my duty, and part of my Chriſtian meekneſſe, in doubtfull matters to take my reſolution from thoſe whom God hath placed over me, and it being the ſinne of dogmatizing to affirme any thing unlawfull for me or others to doe, which ſome law of God, &c. ſtill in force, doth not prohibit; which ſinne being added to that other of diſobedience to my lawfull Superiours, will ſure never be able to make that commence virtue, which was before ſo farre from any pretentions to that title. *Sect.* 27.

Having proceeded thus farre in the ſearch of the ground of *Conſcience*, it were now time to reduce this operation to practice, and ſhew you, 1. What directions *Conſcience* is able to afford from every of thoſe lawes for the ruling of all actions of that kind; and 2. What an harmony and conſpiration there is betwixt all theſe lawes, one mutually aiding and aſſiſting the other, *Sect.* 28.

and not violating or deſtroying it. But this were the largeſt undertaking that could be pitcht on in the whole circle of learning; *Ærodius's Pandectæ rerum ab omni ævo judicatarum*, & all the Schoolmens & Caſuiſts volumes, *de legibus, de jure & juſtitiâ*, and on the Decalogue, would be but imperfect parts of this; I ſhall give you but one taſte or δεῖγμα of it, by which the Reader will be perſwaded to ſpare me, or rather himſelf that trouble.

Sect. 29. The prime of theſe, the Chriſtian law, is the rule of all actions that come within that ſphear, ſets down the nature of all Chriſtian duties of *piety*, and *love* of our brethren in generall, and more particularly of *Faith, Hope, Charity, Repentance, Self-deniall, taking up the Croſſe*, &c. of *humility, meekneſſe, mercifulneſſe, peaceableneſſe, obedience to* ſuperiours, *patience, contentednеſſe*, and the like; and the relation of a Chriſtian being a grand tranſcendent relation, there is no action imaginable, but may either in reſpect of the *matter*, or *motive*, or *principle*, or *circumſtances*, offend againſt one of theſe, (and then, *malum ex quolibet defectu*, the leaſt of theſe defects blemiſheth it) and ſo conſcience directed by that rule or law, will direct me either to doe it, or not to do it in that manner, and then 'tis not any complyance with, or agreeableneſſe to any or all other laws, which will make this action Chriſtian, which hath any ſuch notable defect or blemiſh in it. Not to purſue this any farther, having thus named it, and ſhewed you the vaſtneſſe of the ſea it leads to, it will ſuffice to our preſent deſign to tell you, that from what is ſaid theſe 3 Coroſſaries, to omit many others, will be deducible.

Sect. 30. 1. That it is not poſſible for Conſcience (be it never ſo ſtrongly perſwaded) to make any action lawfull, which is not regulated by thoſe rules, or laws which are proper to it, and reconcileable with the grand rule, the Chriſtian law. Conſcience can never transform *profaneneſſe* into *piety*, *ſacriledge* into *juſtice* or *holineſſe*, *rebellion* into *obedience*, *faction* into *humility*, *perjury*, or taking of unlawfull oaths into *religion*, *rapine* into *contentednеſſe*, *inhumanity* into *mercifulneſſe*, *adultery*, *fornication*, *divorce*, (ſave in caſe of adultery) or any *uncleanneſſe* into *purity*, *labouring to ſhake a Kingdome*, (to remove the croſſe from my own ſhoulders to another mans) into *taking up of the Croſſe*; but contrarywiſe, if it be truly and univocally Conſcience of duty, it will tell

tell me that every one of theſe foul titles belongs to every ſuch action, (the Scripture being ſo clear in theſe particulars, that there is no place or excuſe for ignorance or miſtake) and by ſetting before me the *terrors of the Lord*, *perſwade* me not to venture on any one ſuch action upon any terms; or if I have ventured, it will ſmite and wound me for it, and drive me to timely Repentance; or if it doe not, 'tis either a cauterized *inſenſate conſcience*, a *reprobate minde*, or elſe ſome of theſe *Images*, which even now I mentioned, miſtaken for Conſcience; or if it be a *full perſwaſion* of minde, that what I thus am about, I am obliged to doe, (if that be a poſſible thing in ſuch matters, and under ſo much light) 'tis then in the calmeſt ſtyle an erroneous Conſcience, which is ſo far from excuſing me (unleſſe in caſe of ignorance truly invincible, which here is not imaginable) that it brings upon me the moſt unparallel'd infelicity in the world, an obligation to ſin which way ſoever I turn my ſelf, on one ſide appearing and lying at my door the guilt of committing that ſin which I have ſo miſtaken, and on the other, the guilt of omitting that (though ſin) which my Conſcience repreſented to me as duty; and nothing but repentance and reformation of judgement firſt, and then of practice, will be able to retrive the one or the other.

The ſecond Corollary will be this; That 'tis the moſt unreaſonable inſolence in the world, for them that can ſwallow ſuch Camell-ſins as theſe without any regrets, nay with full approbation, and direction (perhaps) of Conſcience, (if that may be called *Conſcience* which is ſo divided from, and contrary to *knowledge*) yet to ſcruple and interpoſe doubts moſt tremblingly, and moſt conſcientiouſly in matters of indifferency, not ſo much as pretended to be againſt the word of God, (and ſo within the law of Chriſtian liberty, that they may be done if we will) and yet over and above their natural indifferency commanded by that authority, in ſubjection to which the Chriſtian vertue of obedience conſiſts; and all this either, Firſt, upon no ground of Conſcience at all, but onely that 'tis contrary to their *Phanſie*, their *Humour*, their *Prepoſſeſſions*; or, Secondly, becauſe it is a reſtraint, upon their Chriſtian liberty, which yet Chriſt never forbid to be reſtrained *quoad exercitium, as far as belongs to the exerciſe of it*, but *Sect.* 31.

but hath permitted ſometime the care of not *offending the weak brother, i. e.* Charity, and ſometime Obedience to lawfull ſuperiours, to reſtrain it, (for if in things indifferent they may not reſtrain, there can no obedience be payed to them;) or, Thirdly, becauſe they are offenſive (though not to them, yet) to others, who are perſwaded they are unlawfull; Whereas 1 that perſwaſion of thoſe others is erroneous, and not ſufficient to juſtifie disobedience in themſelves, much leſſe in other men, in caſe of lawfull humane command; And 2 that their cenſuring of ſuch indifferent actions, *i. e.* being *angry without a cauſe*, may be greater matter of ſcandall, and ſo more offenſive to others, and more probable to work upon them to bring them by that example to be ſo angry alſo, then the doing that indifferent action, miſtaken by others, and condemned for unlawfull, would be to bring them to tranſcribe that reprobated ſamplar, *i. e.* to doe what they thus condemn; all men being far more apt and inclineable to break out into paſſions, then into acts againſt Conſcience, and ſo more likely to be ſcandalized or offended, or inſnared, by following the former, then the latter example, to ſin (for company or after another man) by cenſuring whom he cenſures, which is being angry without a cauſe; then by doing what they are adviſed and reſolved they ought not to doe, which is ſinning againſt Conſcience. Or, Fourthly, becauſe they are againſt their Conſcience to do, whilſt yet they produce no law of God or man againſt them, and ſo in effect confeſſe there is nothing in them againſt Conſcience; unleſſe, as before was noted, they wilfully æquivocate in the word *Conſcience*; which will and skil of theirs, as it will not make any thing unlawfull, which before was indifferent, ſo will it not conclude ought, ſave onely this, that they which are ſo artificious to impoſe on others, and form ſcruples where there were none, would not be thought the likelieſt men to ſwallow groſſe ſins under the diſguiſe of vertues, or if they do ſo, will have leaſt right to that onely antidote of invincible ignorance to digeſt them.

Sect. 32. The third Corollary wil be this, that ſcrupulouſneſſe of conſcience in ſome lighter leſſe important matters (if it may be ſuppoſed excuſable, as a weakneſſe of an uninſtructed minde, joyned with that good ſymptome of tenderneſſe or quick ſenſe, yet) can

can never hope to be accepted by God by way of commutation or expiation for groſſer ſins, ſo that he that fals foully in any confeſſed ſin, ſhould fare the better at the great day of account, or be in leſſe danger of being caſt out of Gods favour for the preſent, becauſe he is over-ſcrupulous in other things: For ſure this were a ſtrange way of ſupererogation to pay one arrear to God by running into another with him, to diſcharge a debt by owing more. And yet this is an errour which may ſeem worth the pains of preventing, it being ſo notoriouſly ſeen, that ſome men, which profeſſe to have care of their ways, and muſt in charity be beleeved to have ſo, go on confidently in grievous ſins, which they cannot but know will damn without repentance, (the ſentence of not inheriting the Kingdome of God, *Gal.* 5. being ſo diſtinct, and punctuall, and abſolute, and indiſpenſable againſt them) and yet have no antidote to rely on for the averting that danger, but onely this of their exactneſſe and ſcrupulouſneſſe in things indifferent; which if they ſhall ſay they doe not confide in, they are then obliged in conſcience, and charity to their brethren (who may follow them to this precipice) either to give over hoping, or to ſet to purifying, without which there is no true ground of hope. This hint puts me in mind, that there is another part of my deſigne ſtill behind, belonging to the ſecond notion of Conſcience, to examine.

What 'tis that is required to entitle a man to a good Conſcience; which will briefly be ſtated by premiſing what before was mentioned, that the Good Conſcience belongs either to *particular* ſingle performances, or to the *whole ſtate of life* and actions. To the firſt there is no more required, but that that particular action be both for matter and circumſtance regulated by the rule, or rules which are proper to it, and have nothing contrary to any ſuperiour tranſcendent rule. As that my *meal* be with *ſobriety* and *thanksgiving*, my *almes* with *chearfulneſſe*, *liberality*, *diſcretion*, done in *gratitude* and *obedience* to God, and *mercifulneſſe* to my brother, without reflexion on my own *gain* or *praiſe* in this world. But for the *Good Conſcience*, which belongs to the whole ſtate of life and actions, which is called *a good Conſcience in all things*, *Heb.* 13. 18. or a *good Conſcience* *Sect.* 33.

* καλὴν συνείδησιν ἔχομεν ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι.

ſcience conſiſting in having *a good converſation in all things*, (for ſo the * punctation in the Greek will direct rather to render it, [*we have a good conſcience, willing to live well*, (or, have an honeſt converſation) *in all things*]) there the difficulty will be greater. And yet two Texts there are which tend much to the clearing and diſinvolving of that one, 1 *Pet.* 3.16. where ἀγαθὴ συνείδησις, *Good Conſcience*, in the beginning of the verſe, is explained in the cloſe by ἀγαθὴ ἐν χριστῷ ἀναστροφή, *a good converſation in Chriſt*, or a good Chriſtian converſation, or ſuch as now through Chriſt, by the purport of the ſecond Covenant may and ſhall be accepted for good. Where the word [*converſation*] denoting firſt the actions and behaviour both toward God and man, and ſecondly, the whole courſe and frame of thoſe actions, (wherein it ſeems a good Conſcience conſiſts) cannot better be explained then either by the Apoſtles ἀκριβῶς περιπατεῖν, an *accurate exact walking*, *Eph.* 5. 15. or the phraſe to *Titus*, c.2. 12. *living ſoberly and righteouſly and godly in this preſent world*; the firſt reſpecting our duty to our ſelves, or actions, as private men, the ſecond, our duty to our brethren, in our more publike capacities, the third, our duty to God as creatures, men, and Chriſtians; or Saint *Lukes* character of *Zachary* and *Elizabeth*, *Luk.* 1.6. *Walking in all the Commandements and Ordinances of the Lord blameleſſe*; *Walking blameleſſe*, *In all*: *Vniverſall ſincere obedience*, (not entire or perfect without ever ſinning, but) conſidered with the rules of ἐπιείκεια, or *moderation of ſtrict law*, (which is now part of the νόμος πίστεως, the *Goſpel-law*, by which a Chriſtian is to be tyred, as *equity* is a part of the *muncipall law* of this land; Such is mercy for frailties and infirmities, and groſſer lapſes recovered and retracted by repentance) now under the Goſpel, ſo as to be acceptable to God in Chriſt; which was intimated (as in the ἐν χριστῷ, *in Chriſt*, 1 *Pet.* 3. ſo) in the former part of that verſe, and their character δίκαιοι ἐνώπιον τοῦ θεοῦ, *righteous before God*: Which phraſe [*Before God*] hath a double intimation worth obſerving in this place, firſt of the perſeverance or perpetuity of that righteouſneſſe, (as oppoſed to the temporary of the hypocrite) for the phraſe, ἐνώπιον αὐτοῦ [*before him*] refers to the ſhew-bread of old, *Exod.* 25. 30. *Which was to be ſet before God alway*; and therefore is ſometime called לחם פנים the *bread*

bread of faces, or לפני *bread before his face*, literally ἐνώπιον, *before him*, and ſometimes, לחם תמיד *perpetuall bread*, and ſecondly, of the acceptation or reception in the ſight of God, for that again was the end of ſetting the *bread always before God*, that God looking on it might accept them; and ſo *righteouſneſſe before God*, is ſuch righteouſneſſe as God will pleaſe in the Goſpel to accept of, as when *viſiting the fatherleſſe, &c. Jac.* 1. 27. is called, *religion pure and undefiled before God the Father*; it noteth ſuch a degree of unblemiſh't purity, not as excluded all ſin, but as God in Chriſt would (or hath promiſed to) accept of. And the ſame phraſe therefore is in another place of the ſame Chapter, *Luke* 1. 75. rendred by our Church in the Goſpel for Midſummer day by theſe words, *ſuch as may be acceptable for him.*

Which being all taken into the deſcription of a good conſcience, that *it is ſuch a continued good converſation as God now under the Goſpel promiſeth to accept of*; the onely difficulty behinde will be, what that is which God promiſeth to accept of; To which end, it will be very inſtrumentall to take in that other place which I promiſed, and that is that forementioned, *Heb.* 13. 18. where the *Good Conſcience* is evidenced (or the ground of confidence that he hath a good conſcience, demonſtrated) by this [ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι, *willing*, or reſolving, or endeavouring *to live honeſtly*, or to have honeſt converſation *in all things*. From whence the onely thing which I deſire to collect is this, That the *ſincere reſolution or endeavour to live honeſtly in all things* (which I remember, one of our ancienteſt Church-writers Saint *Cyrill* of *Jeruſalem* cals, θέλημα ἀναγεγεῖν, and oppoſes it to ἔργα, works) *is the Scripture-nomination of a good conſcience*, or the μέγας παῤῥησίας θησαυρός, that *great treaſure of confidence* to all which have it; that ground of mature perſwaſion for any, that he hath, or ſhall by God be allowed, and acknowledged to have a good *Conſcience.* *Sect.* 34.

And if it be farther demanded, what is neceſſarily required, (and how much will be ſufficient) to denominate a man Such, what is the *minimum quod ſic* of this ſincere reſolution, or endeavour, although that, I confeſſe, will be hard, if not impoſſible, to define in ſuch a manner, as ſhall come home to every *Sect.* 35.

particular, (the proportions of more or leſſe, *knowledge* or *ſtrength*, the inequality of the talents of *illuminating* and *aſſiſting* grace ſtill interpoſing and making a variation) yet will it not be matter of much difficulty to give ſome generall advertiſements, and πεγλήψεις, which will be acknowledged as ſoon as mentioned, and being put together, and by each man ſingle applyed to his particular caſe, by way of ſelf-examination, will be able to tell him in ſome meaſure, whether he hath a good Conſcience or no. And the firſt of theſe will be, That

Sect. 36. Acts and habits of ſin in the former (heathen or unregenerate) part of the life, of what nature (and clothed with what aggravations) ſoever, if they are now retracted and renounced by repentance (as that ſignifies not onely a *ſorrow*, but a thorow *change*) are reconcileable with a good conſcience. The truth of which is clear, firſt, becauſe the Goſpel allows place for *repentance*, and promiſes *reſt to the heavy laden*, ſo he *come unto Chriſt*, and *mercy* to him that *confeſſeth and forſaketh*. Secondly, becauſe the ſincerity of reſolution and endeavour *now*, (which is all that is required to a preſent good Conſcience) is reconcileable with *paſt ſins*, even of the largeſt ſize. Thirdly, becauſe Saint *Paul* himſelf, which was once a *Saul*, can yet ſay confidently, that *he hath a good Conſcience*. And fourthly, becauſe (which I ſhall a little enlarge on) the ſin againſt the holy Ghoſt, which alone is by the Goſpel made uncapable of remiſſion, is, as I conceive, no act, no nor courſe of any ſpeciall ſin, but a ſtate of finall impenitence, a continued perſevering reſiſtance of all thoſe ſaving methods, which are conſequent to the deſcent, and are parts of the office of the holy Ghoſt.

μεταμέλεια. μετάνοια.

Sect. 37. To which purpoſe I ſhall give you one hint, which may perſwade the preferring of this opinion before the contrary, and it is by obſerving the occaſion of Chriſts delivering thoſe words concerning the irremiſſibleneſſe of ſpeaking againſt the holy Ghoſt. Thoſe words are delivered by Chriſt both in St *Matthew* and St *Mark* upon occaſion of that ſpeech of the Jews, that Chriſt *caſt out Devils, by the Prince of Devils*, which was clearly a blaſpheming or ſpeaking contumeliouſly againſt Chriſt himſelf, or the *Son of man*; and there is no paſſage in the text which can conclude that that ſpeech of theirs was by Chriſt called the

the *blaſphemy againſt the holy Ghoſt*, but rather the contrary, that it was a *blaſphemy onely againſt the Sonne of man*; for 'tis apparent that Chriſt, *Mat.* 12. 15. for the ſpace of ſixe verſes ſets himſelf to convince them of the falſity of that ſpeech, (which probably he would not have done, if they, to whom he ſpake, had been in an irrecoverable irreverſible eſtate of blaſphemy. For that he ſhould take ſuch pains onely to leave them unexcuſable; 1. there was no great need, in this caſe they were ſo already; 2. 'tis a miſtake to think that Chriſt doth ſo at any time, they are bowels of mercy and not deſigns of miſchieving, or accumulating their ſin, and judgements, which incline him to call and knock, and labour to convince ſinners) and having done that, doth both invite them to repentance by ſhewing them the poſſibility of pardon yet, and give them an admonition able to ſhake them out of all impenitence, by telling them the danger which attended, if the onely laſt method of working on them which was yet behinde, did not proſper with or work upon them. This is the importance of that 31. and 32. verſe concerning *the ſpeaking a word, i. e.* ſtanding out *againſt the Sonne of man* on one ſide, and *the holy Ghoſt* on the other; the ſumme of which is this, there ſhall be by the comming of the holy Ghoſt a poſſibility of pardon and means of reformation for thoſe that reſiſt and hold out and even crucifie Chriſt (as by the comming of Chriſt, there was for thoſe that ſhould beleeve on him, though they had formerly lived diſobedient unto God the Father, reſiſted thoſe methods of mercy uſed on them under the old Teſtament) for *them that ſpeak a word, i. e.* by an Hebraiſme doe an action (of affront, of injury, of contumely) *againſt Chriſt*, yea that reſiſt and beleeve not on him, but conceive and affirm him to *caſt out Devils by the power of Beelzebub*, (which was as contumelious a thing as could be ſaid of him) but when Chriſt ſhall be taken from the earth, and the holy Ghoſt ſhall be ſent downe to convince the world of that great ſinne of crucifying Chriſt, and to ſettle in the Church of God ſuch an orderly uſe of all Goſpel-means that may tend to the bringing ſinners to repentance) the uſe both of the *word* and *ſacrament* and *cenſures*, and all other things neceſſary to that great end of working on the moſt

contumacious) that if this prevaile not, there is little hope left of ever working on ſuch perverſeneſſe; then 'tis to be reſolved, that thoſe that thus ſtand out againſt all thoſe ſaving methods of Gods laſt œconomy, ſhall be left uncapable of any good, of any, whether means of yet-farther-working on them, or of pardon either in the Church or in Heaven, there being no more perſons in the Godhead now behinde, (unleſſe we will change the Chriſtians Trinity into *Pythagoras's* τετρακτυς) nor conſequently means in the providence of God, for the reducing of, or obtaining mercy for ſuch. By this 'twill appear, that this blaſphemy againſt the Holy Ghoſt is not any one act, no nor habit of ſin, (particularly not that ſpeaking againſt Chriſt there, which you will alſo gueſſe by Saint *Luke*, who mentions not that ſpeech of theirs concerning his caſting out Devils by the Prince of Devils; and yet ſets down this ſpeech of Chriſt, of the irremiſſibility of this blaſphemy againſt the Holy Ghoſt, *Luke* 12. 10. which argues, that this hath no neer relation to that) *but* a finall holding out againſt, and reſiſting the whole office of the Holy Ghoſt, and all thoſe gracious methods conſequent to it.

Sect. 38. To which I ſhall only adde in reference to my preſent purpoſe (that there may be no place of doubting even to him which will not receive my interpretation of this place) that even by thoſe which conceive it to be ſome ſpeciall kinde of ſinne, yet the unpardonableneſſe of it is acknowledged to ariſe from thence, that 'tis impoſſible for any ſuch to repent, yet not for any that repents, to finde pardon and mercy, which is ſufficient for the confirmation of my preſent propoſition.

'Tis true indeed, that he that is ſold a ſlave of ſin, the unregenerate carnall man, is, whileſt he is ſo, in a moſt hopeleſſe, comfortleſſe eſtate; and if he have any naturall conſcience left him, it muſt needs be a kind of fiend and fury within him, *No peace to ſuch wicked, ſaith my God*; and 'tis as true that the recovery of ſuch a man out of the grave of rottenneſſe, that Lazar-ſtate in ſin, is a miracle of the firſt magnitude, a work of greateſt difficulty, (Chriſt *groanes* at the raiſing of him that was four *dayes* dead *and putrified in the grave*) and coſts the ſinner much dearer to be raiſed out of it; *Saul is ſtruck down* in his march towards *Damaſcus blinde* and *trembling* before his converſion; but yet ſtill when

when this conversion is wrought, he may have a *good Conscience* what ever his foregoing sins were.

And although the Apostles censure *Heb.6.6.* and 10.26. light yet heavier upon those who after *the knowledge of the truth and gust of the life to come, and participation of the holy Spirit relapse* to their former *sins*, it being there affirmed that there is no *possibility to renue* them; or (as the Greek read it) *for them to renue* or recover *to repentance*, and consequently *the sacrifice for* sin [ἐκ ἔτι ἀπολείπεται] no longer belonging to, or *remaining for them*; yet doth not this hinder the truth of the present proposition: For 1. those places to the Hebrews belong not to the sins of the unregenerate life, which only now we speak of; but of the relapse after the knowledge of the truth. 2. Even in those places speaking of those sins, the doctrine is not, that there shall be any difficulty of obtaining pardon for them upon repentance, (for the subject of the Apostles propositions is the ἀπεσόντες and ἁμαρτάνοντες, men considered exclusively to repentance, as abiding in sin unreformed impenitent; and to such we designe not to allow mercy) but that this is so great a grieving and quenching of the spirit of God, that it becommeth very difficult, and in ordinary course *impossible* for them that are guilty of it, to repent, πάλιν ἀνακαινίζειν εἰς μετάνοιαν *again to recover to repentance*: It being just and ordinary with God upon such sins of those to whom he hath given grace, to withdraw that grace again, according to his method and œconomy of providence, exprest in the parable of the talents, [from *him that hath not* made use of the grace or talent given, *shall be taken away even that which he hath*,] & *Wisd.1.5. The holy spirit of discipline will not abide where unrighteousnesse commeth in*; and so being thus deprived of that grace, 'tis consequently impossible that those should ἀνακαινίζειν, in a neutrall sense, *renue* and *recover*, or in an active reciprocal, *renue or recover themselves, to repentance*, though yet for God to give a new stock of grace it is not impossible, but only a thing which he hath not by revealed promise obliged himself to do; and therefore whether he will do it, or no, is meerly in his own hand and dispositive power, and that which no man hath ground to hope, and title to challenge from him. All which notwithstanding our present proposition stands firme, That where there is

Sect. 39.

ἀνακαινίζειν.

is repentance, or true thorow-change, thoſe former retracted acts or habits are reconcileable with good Conſcience.

Sect. 40. The ſecond this, *that ſins of Weakneſſe of all kindes*, whether firſt, of ignorance, or ſecondly, of naturall infirmity; the one for want of light, the other for want of grace; or thirdly, of ſudden ſurreption, ſuch as both by the law of [*Si quis præcipitis calore*] in the Code of *Juſtinian*, and by the municipall lawes of moſt Nations, are matter of extenuation to ſome crimes, to diſcharge them from capitall puniſhment, at leaſt to make them capable of pardon; or fourthly, of daily continuall incurſion, either for want of ſpace to deliberate at all, or becauſe 'tis morally impoſſible to be upon the guard to be deliberate alwayes; (*Opere in longo fas eſt obrepere ſomnum*) or fifthly, which through levity of the matter paſſes by undiſcerned, and the like, are reconcileable with a good Conſcience: becauſe again, be a man never ſo ſincerely reſolute and induſtrious in endeavour to abſtain from all ſin, yet as long as he carries *fleſh* about him, (which is ſuch a principle of weakneſſe, that ordinarily in the New Teſtament, the word *fleſh* is ſet to ſignifie *Weakneſſe*) ſuch weakneſſes he will be ſubject to, ſuch frailties will be ſure to drop from him. This, I remember, *Pariſienſis* illuſtrates handſomely; firſt, by the ſimilitude of an armed man provided with ſtrength and proweſſe, and wreſtling with another *in lubrico*, on a ſlippery ground; who though neither weapons, nor ſtrength, nor courage fail him, yet may he very probably fall, the ſlipperineſſe of the footing will betray him to that: or ſecondly, by an Horſeman mounted on an unmanaged or tender-mouth'd horſe, who cannot with all his skill and caution ſecure himſelf from all miſadventures, the beaſt may upon a check come over with him, or getting the bit into the mouth run into the enemies quarters: or thirdly, by a City that is provided for a ſiege with works and men, and victualls, and ammunition, and yet by a treacherous party within, may be betrayed into the enemies hands: There is a principle of weakneſſe within like that ſlippery pavement, that tender-mouthed beaſt, that inſidious party, which will make us ſtill liable to ſuch miſcarriages, and nothing in this contrary either to courage or diligence, to reſolution, or endeavour. And for ſuch as theſe frailties, ignorances, infirmities, &c. ſo they be

laboured

lamented againſt, and the means of preventing or overcomming them ſincerely uſed (which if it be done, you ſhall finde them daily wain in you; and if they do not ſo in ſome meaſure, you have reaſon to ſuſpect, and to double your diligence) there is ſure mercy in Chriſt to be had, (obtainable by daily confeſſion, and ſorrow, and prayer for forgiveneſſe of treſpaſſes) without any compleat conqueſt atchieved over them in this life. It being S. *Pauls* affirmation, very exactly and critically ſet down, *Rom.* 5.6. that Chriſt ὄντων ἡμῶν ἀσθενῶν, ἔτι γὰρ ἀσθενῶν ἀπέθανε, *We being weak*, dyed for the ungodly, to note the univerſall benefit of his death for ſuch *Weak ones* and ſuch ſins as theſe to which meer *Weakneſſe* betrayes them. The very doctrine which from that text at the beginning of our Reformation our reverend Biſhop Martyr did aſſert in his excellent Preface to his Explication of the Commandements. *Hooper.*

To which purpoſe I ſhall only adde one proof more, taken from the τὸ λογικὸν or rationall importance of S. *Pauls* exhortation *Rom.* 15.1. *We that are ſtrong*, ſaith he, *muſt bear the Weakneſſes*, ἀσθενήματα, *of them which are not ſtrong*, ἀδυνάτων; and not pleaſe *our ſelves*, for v. 3. *Chriſt did not ſo, but*, &c. which reaſon ſure muſt come home to both parts, the affirmative as well as the negative, (or elſe the Logick will not be good) and ſo the affirmative be *that Chriſt bare the infirmities of the Weak*; and ſo again v. 7. [προσελάβετο ἡμᾶς] applyed to the ſame matter *he took us when We were thus fallen.* I might adde more, but I hope rather that I have ſaid too much in ſo plain a point, and abundantly evinced the reconcileableneſſe of ſuch frailties with a good Conſcience. *Sect.* 41.

A third thing is, that *The luſting of the fleſh againſt the ſpirit* is reconcileable with a good Conſcience, ſo it be in him that *walks in the ſpirit*, obeyes the deſires and dictates of that, and *fulfills not the luſts of the fleſh*, *Gal.* 5.16,17. There is no ſpiritually good thing that a man ever doth in his life, but the fleſh hath ſome mutinyings, luſtings, and objections againſt it, there being ſuch a contrariety betwixt the commands of Chriſt and the deſires of the fleſh, that no man, which hath thoſe two within him, *doth the* things that he would. (For ſo 'tis, ἵνα μὴ ποιῆτε *that ye do not*, not that you cannot do) [*The things that he would*] *Sect.* 42.

(*i.e.* the things, which either he reſolves to do, or takes delight in) thoſe he doth not, *i.e.* either purely without ſome mixture, or ſtill without ſome oppoſition of the contrary, or (as again the place may be rendred) this oppoſition of theſe two one againſt another tendeth to this, that we may not do, or to hinder us from doing every thing that we would, as indeed we ſhould do, were there not that oppoſition within our own breaſts. This is the meaning of that 17 verſe, which notwithſtanding it follows verſ. 18. that *if we be led by the ſpirit*, if that be victorious over the contrary pretender, (as it may, though tother luſt againſt it) if the production be not *works of the fleſh, adultery, &c.* v. 19. but the *fruit of the ſpirit, love, peace, &c.* v. 22. *againſt ſuch there is no law, no condemnation*, no accuſation of Conſcience here or hereafter.

Sect. 43. For it muſt be obſerved, that there is great difference betwixt *this luſting of the fleſh againſt the* ſpirit in them that are *led by the ſpirit, Gal.* 5. and the *warring of the law in the members againſt the law in the minde*, which *bringeth into captivity to the law of ſinne, i.e.* to it ſelf, *Rom.* 7. For thoſe in whom that latter is to be found, are there ſaid to be *Carnall*, ſold under ſin, (as a ſlave was wont *ſub haſta* to be ſold) and ſo ἀγόμενοι ὑπὸ σαρκὸς to be led by the fleſh, and fulfil the luſts of the fleſh, which is of all things moſt unreconcileable with that mans ſtate, againſt whom *there is no condemnation in Chriſt, Rom.* 8. 1. and ſo with a *good Conſcience*.

Sect. 44. And if the reſiſtance of the *minde*, or the *law morall*, of the *ſpirit*, or the *law Chriſtian*, be ſufficient to excuſe that action or habituall courſe which is committed and lived in, in oppoſition to both of theſe, or while both of theſe check and contradict, then ſure are ſins againſt Conſcience become (if not the moſt excuſable ſins, yet) the more excuſable for this, that they are againſt Conſcience; that woulding or contending of the *minde*, or the *law of the minde* being no other but the dictate, of the inſtructed Conſcience, (in them which know the law, *Rom.* 7. 1.) which he that obeyes not, but followes the law or command of ſin againſt it, hath not ſure a good conſcience, in our ſecond ſenſe as that ſignifies a conſcience of well-doing or doing nothing againſt rule of conſcience, for that this man *in terminis* is ſuppoſed to do.

Having

Having now proceeded thus farre in the affirmative part in ſhewing what ſins are reconcileable with a good conſcience, I ſhould now proceed to the negative part and ſhew what are not reconcileable therewith. But before I advance to that, there is one claſſis or head of ſins, about which there is ſome queſtion and difficulty of reſolving, to which of the extreams it ſhould be reduced; *i.e.* whether it be reconcileable, or unreconcileable with a good Conſcience. And that is the ſingle commiſſion of ſome act of known ſin, which hath not the Apology of weakneſſe to excuſe it, and yet is not indulged, or perſiſted, or continued in; (for of thoſe that are ſo, you ſhall hear anon in the eight propoſition) but without delay retracted by humiliation and reformation; For the ſtating and ſatisfying of which 'twill be neceſſary, firſt, to obſerve that *Sect.* 45.

Any ſuch act of wilfull ſin, firſt, hath in it ſelfe a being, and ſo is capable of a notion abſtracted from the retraction of it. Yea ſecondly, is a work of ſome time; and though it be never ſo ſuddenly retracted by repentance, yet ſome ſpace there is before that retractation; and if we ſpeak of that time or ſpace, there is no doubt, but that act, firſt, is contrary to good conſcience, and contracts a guilt, and conſequent to that, the diſpleaſure of God and obligation to puniſhment, which nothing but repentance can do away: yea, and ſecondly, is a naturall means of weakning that habit of good, of ſauciating and wounding the ſoul, and for that time putting it in a bloody direfull condition; and ſhould God before repentance ſtrike, for ought we know there would be no remiſſion, and ſo, fearfull would be the end of that ſoul. *Sect.* 46.

But then ſecondly, if before God thus viſit in juſtice, repentance interpoſe, (as in this preſent caſe we ſuppoſe it doth) if this plank be caught hold on inſtantly upon the ſhipwrack, if he that hath committed this act of carnality, &c. lye not down, (after the manner of the Grecian Horſes in S. *Ambroſes* expreſſion, *Qui cùm ceciderint, quandam tenent quietis & patientiæ diſciplinam, are taught when they fall in the race, not to ſtrive or endeavour to get up againe*, lye ſtill on the ground with great *ſtilneſſe* and *patience*) *walk not after the fleſh, Rom.* 8. 1. Then preſently is he ſet right again in Gods favour, upon (performance of the ſolemnities, *Sect.* 47.

lemnities, as it were, payment of the fees of the court) humiliation, contrition, confeſſion, and lowly ſupplications to God for pardon in Chriſt, and ſo then to him thus repaired there is *no condemnation*; beſide the forementioned effects that attended that ſinne at the time there is no future arrear behinde in the other world.

Sect. 48. As for the other effect of ſin in this life, the waſting of the Conſcience, or provoking of God to withdraw his grace, though any ſuch act of wilfull ſin may juſtly be thought to do that alſo in ſome degree, firſt, to ſtop God from going on in his current of liberality; and ſecondly, to caſt us back from that plenitude and abundance, which before in the riches of Gods bounty in Chriſt was afforded, and ſo much weaken our ſtock of grace, leave us much more infirme then we were before the commiſſion; yet we find not any threat in Scripture that God will, upon this provocation of one ſingle act not perſiſted in, preſently withdraw all grace, but we have reaſon to hope what the article of our Church ſuppoſes, that in this caſe he leaves ſufficient grace to enable that *childe* of his, that thus *fals, by* that his *grace to return again.*

Sect. 49. And if that ſad preſage, *Heb.* 6. 6. ſeem to any to withſtand this, the anſwer will be prompt and eaſie, by obſerving that the word παραπεσόντες, there [*the fallers away*] ſignifies more then ſome one ſingle act of ſin preſently retracted again, even a generall apoſtaſie in their practice, (if not in their faith) a return to their former unregenerate ſins, (as the phraſe ἡττηθέντες ἐισὶν [*they being entangled are overcome*] notes, 2 *Pet.* 2. 20. a place perfectly parallell to this, and) as in this place the Ancients have generally interpreted. And then though ſuch indulgence in ſin, ſuch *returning to the vomit* or *mire again* in that other place, doe provoke God to withdraw his grace neceſſary to enable them to repent, yea and caſt them back into a *worſe* eſtate then they were in, not only before ſuch ſinning, but even before their converſion, 2 *Pet.* 2. 20. Yet that God will ſo puniſh with totall deſertion any one act or commiſſion preſently retracted again, 'tis not affirmed here nor any where elſe, that I have obſerved, but rather on the contrary, that he will viſit them with chaſtiſements which are a *grace* and a means to recall them, without any utter *forſaking or taking of his loving kindnes from them*, Pſal. 89. 33, 35.

That

That this matter may be throughly cleared, I ſhall ſuppoſe this objection made againſt what hath hitherto been ſaid of it, that it may ſeem by this doctrine, [that the regenerate man may be under Gods diſpleaſure] that he that remains ſanctified may be unjuſtified, for ſo he will be, if all his ſins be not forgiven him, which they are not, if this act of ſin not yet repented of, bee not forgiven. In anſwer to this, I ſhall reinforce my affirmation, that of neceſſity it muſt be granted, if we beleeve the Scriptures, that any ſuch act of ſin unretracted by repentance, doth certainly ſtand upon the ſinners ſcore unremitted; for that God (as ſome affirm) doth at the firſt act of my being juſtified forgive all my ſins not onely paſt, preſent, but alſo future too, cannot be ſaid, but upon a ſuppoſition that that man will never commit any ſuch ſinne againſt which the Goſpel threatens perishing, *i. e.* any deliberate preſumptuous ſin, (which ſuppoſition if it were true, would inferre an impoſſibility of the regenerate mans thus ſinning, not aſſurance of his pardon without (or abſtracted from the conſideration of) his repentance, which is the onely point in hand) for if he doe, then upon confeſſion and forſaking, there is promiſe of mercy, and not otherwiſe; and in brief without repentance there is no remiſſion: and therefore 'tis obſervable, that they which thus affirm, finde themſelves enforced to fly to Gods omnipotence and immenſity, to whom all things are preſent, by help of which they can conceive and reſolve that at the time of that ſins being upon him unrepented of, God yet ſeeing his future repentance as preſent, may ſeal his pardon, and then may by the ſame reaſon, doe ſo alſo before the commiſſion; the weakneſſe of which arguing, I ſhall no farther demonſtrate then by this rejoynder, that by the ſame reaſon it might be ſaid, that a man is juſtified before he is born, which yet the objectors doe not affirm, but that at the time of his firſt converſion, be it at ſuch a Sermon or the like, he was juſtified, and then all his ſins paſt, preſent, and to come, forgiven him, which is as contrary to the notion of all things being preſent with God, as to ſay that this act of commiſſion is not forgiven till it be repented of, for ſure the time before that mans birth, and the time after it, are as truly preſent to God before all eternity, as the time of this commiſſion and that repentance. *Sect.* 50.

Sect. 51. The onely way for us to underſtand our ſelves or any thing that belongs to Gods actions concerning us, is that which the Scripture ſuppoſes and commands us to walk in, not the way of Gods ſecret counſels, (which if we knew, were no longer ſecret) not the way of Gods immenſity, (which if it were intelligible by us, were not immenſity) but the way of his revealed will, which is, that whenſoever the ſinner *repenteth* him of his ſin, and *amends* his life, he ſhall have his ſin *blotted out*, and *put out of Gods remembrance, i. e.* forgiven unto him, and not till then: and to ſuppoſe he may have remiſſion before ſuch repentance, is to ſuppoſe God perjur'd who ſwears he ſhall not, and to lay falſity to the Charge of the whole Goſpel, which reſolves, *except ye repent, ye ſhall all periſh.*

Sect. 52. To all this I might farther add, that Gods juſtifying the faithfull man, is the approving his fidelity upon tryall of it, and ſo acquitting him (upon a δοκιμὴ or probation) from ſuſpicion of hypocriſie, pronouncing him faithfull, or Evangelically righteous, and upon that, owning him as a friend, entring into League with him, as might appear by Gods *juſtifying Abraham* and *calling him friend* (in the ſenſe wherein they are Chriſts *friends*, *which doe whatſoever he commands them*, ſo approve themſelves unto him) if it were now ſeaſonable to examine that buſineſſe. This being ſuppoſed, it would be moſt evident, that ſuch an act of known deliberate ſin committed in time of tryall, is quite contrary to *juſtification*, even as contrary as *Abrahams* refuſing to beleeve Gods promiſe firſt, or after to ſacrifice *Iſaac*, you may ſuppoſe would have been. Of which, the leaſt that can be ſaid, will be this, that ſuch a failing is a ſhrewd blemiſh to ſincerity, which will make it neceſſary for him that is guilty of it, to repair his credit with God by expreſſing a great ſenſe of his miſcarriage, and by many future performances of conſtancy, and reſolution, if ever he hope to be approved, or *juſtified* by him.

Sect. 53. But now having thus far confirmed this, and ſo rather ſtrengthned, then weakned the objection, the next thing I ſhall deſire may be obſerved is this, that every non-remiſſion of a ſin for ſome time, every diſpleaſure of Gods, every not-imputing to righteouſneſſe, is not an utter intercision of juſtification, is not a calling all the former forgotten ſins to remembrance, for to ſuch

ſuch onely an Apoſtaſie, or continued falling away from God, betrays the ſoul. For, the whole current of my life may approve my fidelity to God, though ſome one action be very contrary to it; Nay ſecondly', a father may be diſpleaſed with his ſon for ſome one fault, and yet not diſinherit him, nay upon farther provocation he may caſt him out of his family, and yet afterward receive him into it again.

So that there are three degrees obſervable in this matter: firſt, diſpleaſure; ſecondly, wrath; thirdly, fury. First, withdrawing of the Fathers favour, ſuſpenſion of pardon, ſo 'tis in caſe of any ſuch ſingle act of ſin preſently repented of, conſidered before its retractation. Second, caſting out of the family, totall interciſion of mercy for that preſent, ſo 'tis in caſe of ſuch ſin perſiſted in indulgently. Third, utter finall irreverſible abdication, ſo 'tis in caſe of finall obduration. *Sect.* 54.

This may be illuſtrated, firſt by a vulgar, then by an eccleſiaſticall reſemblance. Among friends, 1. there may be a matter of quarrell, diſlike, diſpleaſure, and one friend juſtly frown upon the other, yea, and keep ſome diſtance from him, and be really angry with him, for ſome act of injury done by him, contrary to the laws of friendſhip, which till he hath ſome way repaired, the friend may juſtly not pardon him, and ſo abſtain for that preſent from the former degree of familiarity with him: but then 2. the injurious friend may continue as injurious ſtill, and go on and perſiſt in that courſe of falſenes or unfriendlines, and then the injur'd friend wholly forſakes his company, breaks off thoſe bands of friendſhip with him, yet ſo as that upon the others relenting and amending, he may yet again return to him, and ſo that totall ſeparation prove no finall one: 3. there is, upon obduration or no manner of relenting, a finall irreverſible breach. *Sect.* 55.

The eccleſiaſticall reſemblance is, that of the three degrees of excommunication among the Jews, the firſt or loweſt, was *niddui* ſeparation, not totall turning out of either ſacred or civill ſociety, but remotion to a diſtance, that the offender ſhould not come within four Cubits of any other, and ſo be denyed the peace of the Church, and the familiar kinde of Communion, which others enjoy. Above this there was *cherem* which *Sect.* 56.

was

was a totall excluſion or diſtermination with anathema's or execrations joyned with it, but yet was not finall; then thirdly, there was *Schammatha* giving up to deſtruction or deſolation, delivering up to Gods comming in judgement, and that was irreverſible.

Sect. 57. Now for the full ſatisfying of the argument, (having already ſhewed you the ſtate of this offender in reſpect of juſtification) it will onely be neceſſary to adde one thing more, that the ſtate of the ſame man as it reſpects ſanctification, is parallel and fully proportionable to the ſtate as it reſpects juſtification, and ſo the objection will quite fall to the ground.

Sect. 58. To the clearing of which you muſt know that ſanctification may be conceived in a double notion, 1. as a gift of Gods, 2. as a duty of mans. To prevent miſtake, this I mean, God gives the grace of converſion and ſanctification, and he that is effectually wrought on by that grace, is converted and ſanctified; this is it which I mean, by the firſt notion of ſanctification, as it is a gift of Gods: But the man thus converted and ſanctified, *i. e.* thus wrought on and effectually changed by the Spirit of God, is bound by the Goſpel-law to operate according to this principle, to uſe this talent, and this is called, *to have grace*, *Heb.* 12. 28. *i. e.* to make uſe of it to the purpoſe there ſpecified of *ſerving God* εὐαρέστως (*i. e.* either *well-pleaſedly*, cheerfully, willingly, or *well-pleaſingly*, ſo as God may and will accept) *in righteouſneſſe and godly fear*, according to the notion of *Having* in the parable of the talents, where 'tis ſaid that *to him that hath ſhall be given*, *i. e.* to him that makes uſe of the talent intruſted to him, operates accordingly, doth what that enables him to doe, offends not againſt it by idleneſſe, or by commiſſion of contrary ſins, which he that doth, is the *non habens*, *he that hath not* there, from *which ſhall be taken away*, *&c.* And this having of grace is it which I mean by the ſecond notion of ſanctification, as it is a duty of mans, which I conceive is meant by the Apoſtle, when he ſaith, this *is the will of God, even your Sanctification*; and, *he which hath this hope purifies himſelfe*; and, *let us cleanſe our ſelves from all filthineſſes perfecting holineſſe*: all which places ſuppoſe the thing ſpoken of, to be the *duty* of man, which by the help of Chriſt *ſtrengthning* him, he is *able* to perform, and

therefore

therefore upon the ſuppoſition of *Gods working in him both to will and to doe*, to will, by ſanctifying, to doe, by aſſiſting grace, he is incited and exhorted by the Apoſtle, *to work out his own ſalvation.*

This being thus cleared, 'twill be eaſily granted in the ſecond place, that every ſuch act of deliberate commiſſion as wee now ſpeak of, is contrary to ſanctification in this latter notion, contrary to the *duty* of the ſanctified man, from which breach of duty it was, that we bound him before under that guilt, which nothing but repentance could ridde him of; and if you mark it, that is the onely thing which contracts a guilt, the doing ſomewhat contrary to *duty*, and ſo the want of this ſecond notion of Sanctification, it is the want of ſanctified operations, which interpoſes any rubs in the buſineſſe of our juſtification, and not ſo properly that wherein God onely was concerned, his not giving *grace*; guilt being ſtill a reſult from ſin, and ſin being a *breach of the law*, a contrariety to duty and not to guilt; and though he that hath not received the gift of ſanctification be not juſtified, yet the cauſe of his non-juſtification then, is not, in proper ſpeaking, Gods not having given him grace to ſanctify, (for that is but a negative thing, and cannot produce non-juſtification, which is in effect a poſitive thing, by interpretation, ſignifying condemnation, two negatives making an affirmative, non-juſtifying being non-remitting of ſin, and that the actuall imputing of it to condemnation) but the ſins of his former and preſent impenitent unſanctified life. *Sect.* 59.

This alſo being thus cleared, I ſhall onely adde a third thing, and then conclude this matter, that in the ſame proportion that any ſuch act of ſin doth unjuſtify, it doth unſanctify alſo, *i. e.* ſhake and waſte, though not utterly deſtroy, that ſanctified ſtate that before the man was in, by the gift and grace of God. *Sect.* 60.

For as there were three degrees of provocation in the matter of juſtification, ſo are there alſo in this of ſanctification, the firſt, *grieving the Spirit of God*, *Eph.* 4.30. reſiſting it, traſhing of God in his courſe of grace and bounty towards us, putting our ſelves under *midduu*, as it were, in reſpect of Gods grace, as well as his favour, and ſo weakning our ſtock of ſanctity, and this the deliberate act of ſin may be thought to doe. The ſecond, is *quenching* *Sect.* 61.

of the Spirit, 1 *Theſſ.* 5. 19. putting it quite out, *rebelling and vexing his holy Spirit*, *Iſ.* 63. 10. a totall extinction of grace, the *Cherem* that brings the preſent curſe, or *anathema* along with it; and this is not done by one ſin not perſiſted in, but onely by a habit or indulgent courſe of ſin; and the third, is the *deſpighting, or doing deſpight to the Spirit of grace*, *Heb.* 10. 29. that which is proportioned to *Scammatha*, that makes the finall irreverſible ſeparation between us and Gods ſanctifying grace, the firſt did not wholly deprive the ſinner of all grace, no nor of ſufficient to enable to repent; the ſecond did ſo for the preſent; the third did ſo finally alſo.

Sect. 62. If you will now demand what are the effects and conſequents of that diſpleaſure of God, which this ſingle act of ſin brings upon the offender; I anſwer, that I have in ſome meaſure anſwered that already, ſhewed you at the beginning many lugubrious effects of it; and if that be not ſufficient to ſatisfie you, or to ſhew you the non-remiſſion of ſuch ſinne till it be retracted by repentance, I ſhall then proceed one degree farther yet, to tell you,

Sect. 63. That the method of Gods dealing in this caſe (of ſuch ſingle acts of commiſſion) ſeemeth by the Scripture to be after this manner. Upon any ſuch commiſſion, Satan is wont to accuſe that man before God, [Such or ſuch a regenerate child of thine is fallen into ſuch a ſin, and ſo into my hands as the Lictor] then to deſire, or require ſolemnly, to *have him to winnow*, by inflicting puniſhments upon him; and God yeelds many times to this demand of Satans, delivers the offender up to him in ſome limited manner.

Sect. 64. To which delivering though temptations (or afflictions which ordinarily are ſignifyed by temptations in Scripture) are conſtantly conſequent, yet not utter deſertion or withdrawing of grace, but allowing of ſtrength ſufficient to victory, δύναμιν τοῦ ὑπενεγκεῖν *ability to bear*, 1 *Cor.* 10. 13. ἔκβασιν, *paſſage out* of thoſe difficulties in that ſame place, χάριν ἱκανὴν *ſufficient grace*, 2 *Cor.* 12. 9. and aſſiſtance of his *faith*, that *it fail not* totally, (which is the importance of Chriſts having prayed for *Peter*, *Luke* 22. 32. his interceſſion being a powerfull interceſſion (as may appear by his [*Father, I knew that thou heareſt me always*, *Joh.* 11. 42.] and ſo

ſo in effect, the obtaining from his Father, and actuall conferring on his Diſciple the grace which he prays for.) And therefore it is obſervable, that as thoſe which are thus accuſed and demanded by Satan, are generally ſuch as, were it not for this preſent particular commiſſion, would paſſe both with God and him, for faithfull Diſciples and good Chriſtians, and therefore doe ſtill retain that title, (as appears by the word ἀδελφῶν, when Satan is called the *accuſer* of them, *Rev.* 12. 10. κατήγορος ἀδελφῶν, the *accuſer of the brethren*, or the faithfull, it ſeems they are faithfull ſtill, though they have been guilty of ſome act, for which he thus accuſeth them, and ſo he is called, ἀντίδικος ὑμῶν, 1 *Pet.* 5. 8. the *plaintiffe* or enemy, ὑμῶν δίκη, *of you*, *i.e.* the *elect*, to whom hee writes, *c.* 1. 1.) ſo the end of yeelding to Satans requeſt in delivering them up to him is alſo gracious and fatherly, ἵνα παιδευθῶσι, that *they may be diſciplined*, or taught *not to blaſpheme*, 1 *Tim.* 1. 20. ἐντραπῇ, that *he may be aſhamed*, 2 *Theſſ.* 3. 14. ἵνα πνεῦμα σωθῇ, that *the ſpirit may be ſaved*, 1 *Cor.* 5. 5. Whereupon it is, that the Fathers ſo clearly reſolve it far better, and more eligible to be delivered up to Satan, then to be delivered up to ones ſelf, or ones own affections or deſires; the firſt of them being the ordinary puniſhment of ſome act, or acts of ſin on purpoſe to recall to repentance; the ſecond being the great plague of ſpirituall deſertion, inflicted on indulgent continuers in ſinne, the firſt of them a mark of their not-yet-totall abdication, their continuance in ſonſhip whom God thus *chaſtens* here, that he *may not condemn them with the world*; the ſecond, of their being cut off from that prerogative, whom God thus forſakes.

Sect. 65. To which purpoſe, of Gods dealing mercifully with his ſervants in caſe of ſingle treſpaſſes preſently retracted by repentance, (ſo far as not to inflict any grand ſpirituall puniſhment upon them, ſuch as abſolute deſertion, or utter diſinherizon) I conceive an Image repreſented to us in Chriſts command to his diſciples, how oft they ſhould forgive the treſpaſſing brother, *Luke* 17. 4. *If he treſpaſſe againſt thee ſeven times a day, and ſeven times a day turn again to thee, ſaying, I repent, thou ſhalt forgive*; where *treſpaſſing ſeven times* is a phraſe, for [how oft ſoever he treſpaſſe] the word [*forgive*] notes the obligation to puniſhment without forgiveneſſe, and the interpoſing the word [*Repent*] pro-

proportioned to every *treſpaſſe*, ſhews the neceſſity of that condition to waſh off that guilt; and the word [*Turn*] præfixt to that, argues the *Repentance* unavailable, if it contain not *turning* in it; upon which, forgiveneſſe being there commanded, if we ſhall now adde that other place, *Mat.6.36.* where Gods mercy to us, is made the meaſure of our mercy to our brethren, the argument will come home to prove that God doth ſo deal with us, and conſequently that every ſuch act of ſin contracts a guilt, which is never pardoned but upon repentance, that upon the ſpeedy performance of that duty the patient is preſerved from any heavy ſpirituall puniſhment, which would otherwiſe attend that ſin.

Sect. 66. What we have hitherto ſaid on this particular, will ſhew the danger of every act of deliberate ſinne, and yet withall the difference betwixt ſuch ſingle acts preſently retracted by repentance, and the like perſiſted, or continued in. To which purpoſe 'twill be worth the while to behold what we finde recorded of *David.* He, we know, had been guilty of ſeverall acts of ſin, mark't and cenſured in the word of God; and ſome of them ſuch, as for them he was in a manner delivered up to *Satan* to be contumelioufly uſed (as he ſeems to conceive from *Shimei's* curſing of him, 2 *Sam.* 16. 10. For *Shimei* being an inſtrument of *Satans* in curſing, and Satan thereto permitted by God upon ſome crime, for which he had accuſed him to God, he there cals it, *Gods ſaying to Shimei, Curſe David.*) And yet becauſe he continued not with indulgence in any of them, (his heart preſently ſmiting him, as in the caſe of numbring the people, and recalling him to inſtant reformation) ſave onely in that concerning *Vriah* the *Hittite* (wherein it appears that he continued near the ſpace of a year, from before the conception till after the birth of the child, as is clear by the time of *Nathans* comming to him, 2 *Sam.* 12, 1.) 'tis therefore left upon record by God: That *David did that which was right in the ſight of the Lord, and turned not aſide from any thing that he commanded him all the days of his life, ſave onely in the matter of Vriah the Hittite,* 1 *King.* 15.5.

Sect.67. From whence although I ſhall not conclude, that God ſaw no other ſinne in *David* but that in the matter of *Vriah*, (becauſe

I know he ſaw and puniſht that of numbring the people, and for that other though not acted, yet deſigned under oath againſt *Nabal*, 1 *Sam.*25.22. *Abigail* diſcernes that it was a cauſleſſe ſhedding of blood, & an act of Revenge, v.31. and ſo no ſmall ſin in Gods ſight) yet 'tis clear, that the ſin in the matter of *Vriah*, that only ſin continued in for any long time, made another manner of ſeparation between God and *David*, contracted another kinde of guilt, (and was a far greater waſter to Conſcience) then any of thoſe other more ſpeedily retracted ſins did, was the only remarkable ὑποστολὴ drawing back, or turning aſide from obedience to God, the only grand defection, ſhaking off Gods yoke, and ſo the only chaſme in his regenerate ſtate.

Theſe four propoſitions being premiſed, whereof three were affirmative, and this laſt of a middle nature, the reſt will be negative; as *Sect.* 68.

Fifthly, that Hypocriſie is not reconcileable with a good Conſcience. I mean not Hypocriſie which conſiſts in the concealing from the eyes of men the ſins or frailties he is guilty of: for ſuppoſing thoſe frailties to be what they are, *i.e.* acknowledging in them a guilt proportionate to their nature, I cannot ſee why the bare deſire to conceale them from the eyes of men (ſeparated from the ſins or frailties themſelves, and from any treacherous deſigne in ſuch concealing) ſhould be thought to ſuperadde any farther degree of guilt; when on the other ſide the publickneſſe of a ſin is an aggravation of it, makes it more ſcandalous, and ſo more criminous alſo. Nor again do I mean that hypocriſie, which is the taking in any thought of the praiſe of men (and the like) in our beſt actions; for as long as we have fleſh about us, ſome degrees of this will go near ſometimes to inſinuate themſelves, & then though they prove blemiſhes to thoſe beſt actions, and by anticipating the payment and taking it here beforehand, rob us of that heavenly *reward* hereafter, which would otherwiſe be *rendred* to us *according to thoſe works*, yet ſtill being but ſpots of ſons, reconcileable with a regenerate eſtate, (as the draw and combuſtible ſuperſtruction, is (in S. *Paul*) compatible with the true ſubſtantiall foundation) they will be reconcileable with good Conſcience alſo, which is alwayes commenſurate to a regenerate eſtate. *Sect.* 69.

Sect. 70. But the hypocriſie, which I mean is, firſt, that which is oppoſite to (and incompatible with) ſincerity; firſt, the deceiving of men, with a pretence of piety putting off the moſt un-chriſtian ſins, having no more of Chriſtianity then will ſerve to miſchieve others, *i.e.* only the pretence of it to diſguiſe the poyſon of a bitter heart. Secondly, the deceiving of God, or thirdly, his own ſoul, not dealing uprightly with either; and nothing more contrary then this to a good Conſcience.

Sect. 71. Secondly, the maimed mutilate obedience, the compounding betwixt God and Satan, the *Samaritans* fearing the Lord and ſerving their own gods, joyning others with God, and paying to them a reſpect equall or ſuperiour to that which they pay to God, ſerving Mammon and God, or Mammon more then God. Or

Sect. 72. Thirdly, the formall profeſſion, the χῦμα or out-ſide garbe of godlineſſe, not joyning the inward, but making a meer pageant of piety, denying the power thereof. Or

Sect. 73. Fourthly, the hypocriſie of the wiſher and woulder, that could wiſh he were better then he is, could be well pleaſed to *dye the death of the righteous*, to have all the gainfull part, the revenue and crown of a good Conſcience, but will not be at the charge of a conſcientious life. Or

Sect. 74. Fifthly, the hypocriſy of the partiall obedient, that is a προσωπολήπτης of duty, chooſes out the eaſie, ſmooth, pliable doctrines of Chriſtianity, the cheap or coſtleſſe performances, the ἀδάπανον εὐσέβειαν, will *ſerve the Lord his God of that which coſts him nothing*, will do ſome things that have nothing contrary to paſſions in generall, or particularly to his paſſions, like *Herod* that could *hear* John Baptiſt *gladly*, be preſent at as many Sermons as he could wiſh, (and many the like painleſſe performances) but when the weightier matters of the law expect to be taken up alſo, cannot ſubmit to ſuch burthens. Or

Sect. 75. Sixthly, the hypocriſie of the temporary, which abſtains only as long as the puniſhment is over his head, and awes him to it, or as long as he meets with no temptations to the contrary; both which what place they have in the deathbed repentance even when it is not only a ſorrow for ſin, but a reſolution of amendment alſo, I leave it to be conſidered. Or

Seventhly

Seventhly, the hypocriſy of thoſe which commit evill that good may come of it, who venture on the moſt un-chriſtian ſins for Gods glory, accept the perſon of the Almighty, do injuſtice for his ſake, or rather ſuppoſe him impotent, and fetch in the Devill or their own vile luſts to relieve and aſſiſt God, of whom the Apoſtle pronounceth their *damnation is juſt*, *Rom.* 3. 8. Or *Sect.* 76.

Laſtly, the hypocriſy of him which keeps any one cloſe undepoſited ſin upon his ſoul. Theſe are each of them contrary to ſome part of the ground of good Conſcience, to the foundation of Chriſtian confidence, ſome to the *ſincerity*, ſome to the *reſolution*, and ſome to the *obedience*, ὁ πᾶς, in all, and ſome to the perſeverance which is abſolutely neceſſary to the good Conſcience. *Sect.* 77.

A ſixth propoſition is, that a ſupine wilfull courſe of negligence and ſloth, whether in duties of mans particular calling, or more eſpecially in the duties of the generall calling as we are Chriſtians, that ſin of ἀκηδεία, is not reconcileable with a good conſcience, (Omiſſions being deſtructive, ſuch they may be as well as commiſſions) whether it be omiſſion of the performance of morall or Chriſtian precepts, (Chriſts improvements of the Law in the Sermon on the Mount, being not only as Counſels but Precepts obligatory to Chriſtians) or whether it be only the wilfull ſupine ſlothfull neglecting the means of knowledge, ſuch as are agreeable to my courſe of life; Or the neglecting to make uſe of thoſe means which are neceſſary to enable me to get out of any ſin: (One act of which nature was by Chriſt noted and cenſured in his Diſciples, Their *not faſting and praying to caſt out that Devill that would not* otherwiſe *be caſt out.*) Or the not avoiding ſuch occaſions which are apt to betray me to it; Such acts as theſe, are (as Chriſt ſaith to thoſe Diſciples) acts of *faithleſſneſſe and perverſeneſſe*, *Matth.* 17. 17. and conſequently the continued courſe of them contrary to the ſincerity of endeavour, and ſo unreconcileable with a good Conſcience. *Sect.* 78.

The ſeventh propoſition is, that all habituall cuſtomary obdurate ſinning is unreconcileable utterly with a good Conſcience. I adde the word [*Obdurate*] which ſignifies the hardning of the heart againſt the knowledge of the truth, againſt exhortations, againſt threats of Gods word, againſt checks of naturall Conſcience, *Sect.* 79.

Conſcience or illuminations of grace, againſt reſolutions and vows to the contrary, for this will make any habit certainly unreconcileable with a good Conſcience; Whereas 'tis poſſible that ſome cuſtomary ſinning may be through ignorance of the duty, and that ignorance if it be not contracted by ſome wilfulneſſe of mine may be matter of excuſe to me, and ſo reconcileable with good conſcience by force of the ſecond propoſition. But the obdurate holding out againſt Gods ſpirit, either knocking for admittance, but not opened to, or checking and reſtraining from ſin after converſion, and not hearkned to, reſiſting all Gods methods of working on us, and ſtill reſolutely walking after the fleſh, this is by no means reconcileable with a good Conſcience, nay nor any habit of ſin ſimply taken (for that is excluſive of the habit of piety neceſſary to the good Conſcience) unleſſe it have that authentick plea of faultleſſe ignorance to excuſe it.

Sect. 80. The eighth propoſition is, that any deliberate preſumptuous act or commiſſion of any ſin, againſt which damnation, or not inheriting the Kingdome of heaven, is pronounced in the New Teſtament, being not immediately retracted by repentance, humiliation, and all the effects of godly ſorrow, 2 *Cor.*7.11. is wholly unreconcileable with good Conſcience. Such are *Gal.*5.19. *Adultery*, *fornication*, *uncleanneſſe*, *laſciviouſneſſe*, (four diſtinct degrees of incontinence) *Idolatry*, *witchcraft*, (two degrees of impiety) *hatred*, *variance*, *emulation*, *wrath*, *ſtrife*, *ſedition*, *hereſies*, *envyings*, *murthers*, (nine degrees of the *pride of life*, or that other branch of carnality flowing from θυμὸς, or the iraſcible faculty) *drunkenneſſe*, *revelling*, (the *ſpecies* of intemperance) and ſuch like: and the ſame with ſome variation and addition, 1 *Cor.* 6.9,10. and *Epheſ.*5.5. Every one of theſe at the very commiſſion have the nature of *peccata ſanciantia*, wounding the ſinner to the heart, letting out a great deal of good blood and vitall ſpirits, and weakning the [illegible]t of Chriſtian vertue, of *peccata clamantia*, crying ſins, the voice of conſcience ſo wronged by them, calling to Heaven for judgement againſt ſuch oppreſſours, or perhaps Satan carrying an accuſation thither againſt ſuch offenders; and if upon this they be not ſtraight retracted by an earneſt contrition, humiliation, and repentance, they then proceed farther

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to be (any one act of them) *peccata vaſtantia conſcientiam*, ſins waſting and diſpoiling the conſcience, betraying to ſome ſadder puniſhment, even deſertion, and withdrawing of grace, and delivering up to our own hearts luſts, a conſequent of which are all vile affections, *Rom.* 1. and that κατάρα, curſing, *Heb.* 6. 8.

Juſt as it was the manner of the Jewes judicatures. He that was puniſht by their נדוי ſeparation or ἀποσυνάγωγος, (not permitted to come near any man within four Cubits) if he did not thereupon ſhew and approve his repentance within the ſpace of two moneths, on that contumacy was then ſmitten with their חרם the anathemation or execration, and ſometimes caſt into priſon. So is Gods dealing with the ſinner remaining impenitent for ſuch a ſpace, ſubſtraction of Gods grace and Spirit, the curſe of the Goſpel is his portion. *Sect.* 81. *Vid.* Coch. *ex.* *Gem. Sanh. p.* 148. *&* *Buxtorf. inſtit. Epiſtol. p.* 57.

For the clearing of which truth yet farther, 'twill be obſervable that the danger that ariſes from one ſin of the firſt magnitude, againſt which the ſentence is pronounced, that they who are guilty of ſuch, ſhall never inherit eternall life, is or may be to him that after the knowledge of the truth relapſes into it as great as that which is incurred by many leſſer ſinnes, or by a relapſing into a generality of impure life, and therefore the remaining in that one ſin, will be as unreconcileable with a regenerate eſtate, as the remaining in many other, and proportionably one act of it as noxious and waſting to conſcience, as apt to provoke God to withdraw his Spirit, as many acts of thoſe leſſer ſinnes; and though neither any ſingle act either of leſſer or greater ſin in a ſincere lover of Chriſt, preſently retracted, (as it will be if he continue ſo) doth ſo grieve, as to quench Gods ſpirit utterly, ſo provoke God, as to make him wholly withdraw his grace and totally deſert him; yet if that one ſin be continued in, favoured and indulged to, either by multiplying more acts of it, or by not expreſſing repentance for it by all thoſe means which the Apoſtle requires of his inceſtuous Corinthian, or which are named as effects of godly ſorrow, 2 *Cor.* 7. 11. this direfull puniſhment of deſertion is then to be expected as the reward of any one ſuch ſinne, and from thence will follow an impoſſibility for that man ſo deſerted ever to return to re- *Sect.* 82.

 pentance

pentance again, Gods ſpeciall aid, which is now withdrawn, being abſolutely neceſſary to that.

Sect. 83. Where yet of thoſe, that thus remain in any ſuch ſin, there is ſome difference; For ſome that ſo remain in ſin, doe ſo remain that they deſire not to get out of it, hate to be reformed; others though enſnared ſo in ſin that they cannot get out, yet are very earneſt and ſollicitous to find out ſome means to breake through and eſcape out of thoſe ſnares, and then this latter ſtate of ſoule though it be not ſufficient to give claime or right to mercy, (the victory over the world, the actuall forſaking of all ſuch ſins being neceſſary to that, and not onely our wiſhes that we were victorious) yet is it a nearer and more hopefull capacity of the grace of repentance, more likely to be bleſſed by the returning of Gods Spirit enabling to repent, then that former ſtate of contemptuous continuers in the ſame ſin appears to be.

Sect. 84. For though in both theſe ſtates there is no repenting without Gods new gift of grace, and no abſolute promiſe that God will be ſo gracious to ſuch ſinners, yet there is a place, 1 *Joh.* 5. 16. which makes a difference between *ſinne unto death*, and *ſinne not unto death* (both of them ſtates of impenitence and perſiſting in ſinne, but differing as the two latter degrees of *excommunication* did among the Jewes, *Cherem* and *Schammatha*, both noting a totall ſeparation, but the latter a finall alſo, and by the compoſition of the word intimating death or deſolation, giving up the ſinner to divine vengeance, as hopeleſſe or contumacious, in reference to which the phraſe is here uſed, a ſinne unto death, whereas the tother, of impenitence, not arrived to that deſperate contumacy, is a ſtate of curſe under *cherem* or *anathema*, but not unto death yet) and allows this priviledge to the prayers of the faithfull men for others, that they *ſhall obtain life for thoſe that have ſinned not unto death*, where that [the not *being to death*] of a ſinne, is to be taken not from the matter of the ſinne, but from the diſpoſition of the ſinner, and ſo from this deſiring to get out, though he remain in it, or ſomewhat anſwerable to that, might, if any doubt were made of it, be proved as by other arguments, ſo by putting together the peculiar uſe of the word ἁμαρτάνειν in that

that author, for abiding and continuing in ſinne, and the no extenuation that ſuch abiding is capable, of (ſo far as to make one ſuch abiding ſo much leſſe then another ſuch abiding, as that one ſhould be called εἰς θανατὸν, tother not) ſave only this of wiſhing and having and labouring to get out, (which ſuppoſes ſome remainder of exciting, though not of ſanctifying or aſſiſting grace) while the other goes on without any care, or love, or deſire of reformation.

And though ſtill there be no promiſe that ſuch a relapſt unreformed ſinners prayers ſhall be heard for himſelf upon that bare deſire to get out, which his praying for grace will ſuppoſe, (there being no ſuch promiſe of grace to the relapſt perſon upon his prayer, as there is to any elſe) yet 'tis clear from that place of Saint *John*, that this priviledge belongs to the prayers of other faithfull penitents for ſuch a more moderate degree of unfaithfull impenitents upon their requeſt *God will give life to ſuch, i.e.* ſuch a degree of grace as ſhall be ſufficient to enable them to recover back to repentance, of which being given them upon the other prayers, if they make uſe, (as infallibly they will if they were and continue to be really ſollicitous to get out of that ſtate) they ſhall undoubtedly live eternally. *Sect.* 85.

The practiſe of which doctrine of Saint *Johns* thus explained you ſhall ſee every where in the ſtories of, or canons for the penitents, where they that for any ſinne of Eccleſiaſticall cognizance were excommunicated, did return to the peace of the Church, (an image of the peace of God) by ſeverall degrees, of which the firſt was, to ſtay and oft lye without the Church doors, and in the porch at hours of prayer, and deſire thoſe that retained the honour of being accounted faithfull, and ſo had liberty to go into the Church, to pray to God for them. Which as the ſecure ſupine negligent impenitent was not likely to do, ſo was he not to expect the benefit of it, nor the Chriſtian brother obliged to pray for him, though yet by Saint *Johns* [οὐ περὶ ἐκείνης λέγω, I ſay not of that or concerning that ſtate of ſin that he ſhall pray] I am not convinced that it were unlawfull ſo to do. *Sect.* 86.

Sect. 87. By all this thus set and bounded with its due limitations, the truth of my eighth proposition will appear, of the unreconcileablenesse of such presumptuous acts of such branded sins unretracted, with a regenerate estate or good conscience, as being indeed quite contrary to every part and branch of the premised ground of a good Conscience.

Sect. 88. To which all that I shall adde is only this, that he that tenders but the comforts of this life, *i. e.* of a good Conscience, will be sure never to commit deliberately and presumptuously, or having by surreption fallen, never to lye down or continue one minute unhumbled unreformed in any such sinne, on which that direfull fate is by Christ or his Apostles inscribed [shall not inherit the kingdome of Heaven:] where yet as I shall not affirme that none shall subject us to that danger but those which are there specified, (for there is added [and such like,] and other sins there may be committed with the like deliberation and presumption, and so as contrary to Conscience) so shall I not say that all that commit any one act of any of these without that deliberation and presumption, or that are presently by their own heart smitten and brought to repentance for them, shall incurre that danger; for the words πράσσοντες and ποιοῦντες, the doers and committers of them, signifie the deliberate committing and indulgent yielding to them, contrary to which the excuse of surreption at the time and the instant subsequent retractation of them (by contrition, confession, forsaking, and re-inforcement of greater care and vigilance for the future) will be sure means to deliver from that danger.

Sect. 89. Whereto yet this caution must be annext which may passe for

Sect. 90. A ninth Proposition. That the frequency or repetition of any such acts after such contrition and resolution is an argument of the unsincerity of that contrition, of the deceiveablenesse of that pretended greater care, and so a symptome of an ill *Conscience*, as the spreading of the skall or leprosie after the Priests inspection is sufficient to pronounce the patient unclean, *Levit.* 13. and as that disease in the relapse may be mortall which at first was not.

Sect. 91. Other more particular niceties I confesse there are, the distinguishing

ſtinguiſhing of which might be uſefull for ſome mens ſtates, and help to diſabuſe them both out of an erroneous and a ſecure, yea and an overtrembling Conſcience. But becauſe that which would be thus proper to one, being layed down in common, or caſt into the Lottery, might have the ill hap to be drawn by him to whom it is not proper, (as that phyſick which would purge out a diſtemper from one, will breed a weakneſſe in another) and becauſe no wiſe man ever thought fit to take lawes out of generalities, I ſhall reſolve rather to obey ſuch reaſons, and to be directed by ſuch examples, not to deſcend to particulars, then to be in danger firſt of tempting the readers patience, then of interrupting his peace.

Pray for us, for we truſt we have a good Conſcience, in all things willing to live honeſtly. Heb.13.18.

FINIS.

OF SCANDALL.

Πρφῆται δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.

By HENRY HAMMOND D. D.

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OF SCANDALL.

THE that would know the true proper full importance of the word *Scandall* or *Offence*, or to bee *Offended* or *Sandalized* (as they are taken for the ſame) need not ſeek into many authours for it. The new Teſtament, and the Apocryphal books, and the Greek tranſlation of the old Teſtament, are the prime authours that have uſed theſe words, and all other later Chriſtian writers may juſtly be thought to have had them from that Fountain; ancient prophane writers not affording them. From hence 'twill be ſure juſt to infer, that in as many ſenſes as the ſcripture Canonicall and Apocryphall hath uſed the words, in ſo many they may be juſtly uſed, and in no more. Now the uſes of the word *Scandall* among them are either naturall, (as generally in the old Teſtament,) or borrowed, *i. e.* metaphoricall, (as chiefly in the new.) It naturally ſignifies three things. 1. A Trap, a Gin, or Snare to catch any thing: So in the Greek tranſlation of *Pſal.* 69. 22. the word is uſ'd, (being joyn'd with two other words which ſignify *ſnare* and *gin*) and in our new tranſlation is rendred a *trap*: wherefore in the place of *Rom.* 11. 9. where the ſame words are cited out of the Septuagints tranſlation, and not out of the Hebrew text of the Pſalm, I ſhould conceive it ſhould be rendred by analogy, not *ſtumbling blocks*, but *gin*, or ſome other word belonging to this firſt ſignification. In this ſenſe it is uſed, 1 *Mac.* 5. 4. where it is all one with *ſnare*, and it is farther interpreted by (*laying wait by the way*) *to catch them treacherouſly*. So again, *Wiſd.* 14. 11. the word is uſed, and explained by another word, ſignifying a *trap*, or *ſnare*, the very ſame that was uſed in the Pſalms, and to the Romanes.

Sect. 1.

Sect. 2.

σκάνδαλον.

Sect. 3.

παγὶς καὶ θήρα.

Sect. 4. 2. It ſignifies any *Obſtacle* or *hinderance* laid in a mans way, by which the paſſenger is detain'd or ſtopt, peculiarly a *ſharp Stake*, ſuch as in time of warre men were wont to put in the fields where their enemy ſhould follow, to wound their feet or legs in their paſſage: againſt which being ſo ordinary in war, they anciently uſed greaves of braſſe to defend their feet or legges, 1 *Sam.* 17. 6. to which you may refer that Epithet ſo frequent in *Homer*, ἠυκνημίδες, and χαλκοκνημίδες Ἀχαιοι; to ſignifie thoſe greaves braſen or otherwiſe, that the Grecians uſed; deſcribed by that Poet, Ιλ. Φ by κνημὶς νεοτευκτος κασσιτερόιο, made of tin, and covering the whole legge to the knee, of ſo firm a ſubſtance that it made a loud noiſe at the ſtroak of the weapon on it, σμερδαλεον κονάβησε ſaith he. Thus is the word σκάνδαλον uſed, *Judith* 5. 1. where we render it *impediments*, a word ſomewhat too generall to ſignifie thoſe ſharp ſtakes or other inſtruments to wound or gall the paſſengers, which are known to every body: for which I beleeve we have ſome proper Engliſh word, I think it is a *gal-trap*.

Sect. 5. 3. The word ſignifies a *ſtone* or *block* in the way, at which men are apt (if they be not carefull, or if they goe in the dark) to ſtumble and fall: and thereupon in the old Teſtament it is taken for a *fall*: and ſo ſometimes for *ſin*, the *fall of the ſoul*, as *Judith* 12. 2. (where theſe words [*leſt it be an offence*] would more clearly be rendred out of the Greek, *leſt it become an offence*, i. e. *ſinne* or pollution, as you may ſee in the ſame matter which is there treated of, *Dan.* 1. 8. *Tob.* 1. 11. and 1 *Sam.* 25. 31.) and ſometimes for *ruine or deſtruction*, the fall of the whole perſon, which we are brought to by ſin, as *Judith* 5. 20. our Engliſh renders it *ruine*, and *Pſal.* 49. 13. where though we read *folly*, the *Septuagint* read *Scandall*, by that rendring an Hebrew word כסל which ſignifies both *folly* and *ruine*. I confeſſe this laſt acception of the word for *ruine*, is ſomewhat rare, (yet authoriz'd by our Engliſh in the place of *Judith*) and therefore if any diſlike it, I ſhall not ſtand much upon it; becauſe in both thoſe places laſt mentioned it may well enough ſignifie *ſin*, as that is a *ſnare* or *ſtumbling block*, an occaſion of ruine, or falling, or deſtruction; in which ſenſe I conceive 'tis uſed, *Judg.* 8. 27. where 'tis rendred a *ſnare*, *i. e.* a *ſin enſnaring or occaſioning ruine*.

Beſide

Beſide theſe three ſignifications, in which the word in Greek retained in our Language, is read in the old Teſtament, I am confident there is no other, ſave once, *Pſal.*50. 20. for *ſlander, or calumny, or deſamation,* (for ſo the Hebrew there ſignifies) a ſenſe which is vulgar amongſt us in Engliſh; by a Scandall meaning a ſlander: but that ſenſe being but once met with in the whole Bible, or twice at moſt (*Eccl.* 27. 23. where yet I conceive the tranſlation might be mended) will not deſerve to be taken into conſideration. *Sect.* 6. דִּבָּה

Now for the uſe of the word in the new Teſtament: 'tis firſt obſervable, that the beſt nomenclature for hard words in that is the obſerving the uſe of them in the Greek of the old, for the writers of the new Teſtament being Jews, not Greeks, wrote in an idiom proper and peculiar to them only, and thoſe other Jews that wrote alſo in Greek, ſomewhat differing from that of the Attick, or naturall Greek writers. And therefore we may well reſolve, that the uſes of the word, which we have there found and already obſerved, will be very inſtrumentall to the underſtanding of the ſame word, and others derived from it in the new Teſtament. And ſo much the rather becauſe, as I ſaid, no prophane Greek writer before the Scripture, is known to have uſed it; only *Ariſtophanes* once a word near it. This being premiſed, 'twill be worth our pains (at leaſt by ſo doing we ſhal put the whole matter beyond exception) to ſurvey briefly all the places in the new Teſtament, where the word is uſed. *Sect.* 7. σκανδαλησε-τας.

To that end I ſhall begin with the firſt in my Concordance, which is *Matth.* 13.41. *the Angels ſhall gather out all Scandals*; 'tis in a ſenſe borrowed from the ſecond mentioned ſignification of a *ſharp ſtake*, which he who hath once met with and been gall'd by it, is wont to gather up and caſt into the fire, as there it follows the Angels for our ſakes ſhould do, *v.* 24. (to which Saint *Paul* alſo ſeems to allude, 2 *Cor.* 11. 29. in putting *Scandalizing* and *burning* together) & denotes ſimply whatſoever may *wound* or *gall* us in our Chriſtian courſe, and by that means *foreſtall* our pace, cauſe us to *ſlacken*, or give over, or lye down in the ſervice of Chriſt; ſo *Matth.* 17. 27. Chriſt pays tribute, that he may not *offend the Jews*, *i. e.* that they might not think him a Contemner of the Temple, to which the tribute was due, and *Sect.* 8.

ſo forſake and not beleeve in him, that he might not diſcourage them from following him. So *Matth.* 15. 12. the Phariſees hearing a doctrine that gall'd them particularly, were *offended* and forſook him; that doctrine drave them away from following him. So again (*Mat.* 18. 7.) *it muſt needs bee that offences come*, which ſeems to refer to *falſe doctrines and hereſies*, if you compare that verſe with 1 *Cor.* 11. 19. *there muſt bee Hereſies*, (and *Rom.* 16. 17. where *offences* are ſaid to be *contrary to the Apoſtles Doctrine*, and that they muſt be *avoided*, as the *Heretick* muſt, *Tit.* 3. 10.) the venting of which of all things moſt *hinders others* in their Chriſtian *courſe*, but whether it be meant peculiarly of Hereſies, or examplary ſins, it matters not. To which ſoever you apply it, another place, *Luke* 17. 1. will belong unto it alſo, being the place directly parallel to it. So *Mat.* 18. 6. *He that ſhall offend one of theſe little ones, i. e.* he that ſhall occaſion their falling off into any ſin; or, which the place eſpecially imports, by contemning them, diſcourage them from the ſtudy of piety. For ſo on the contrary ſide to *receive them*, *v.* 5. is by S. *Mark* 9. 41. expreſt to conſiſt in doing them kindneſſe, *to encourage them* in the ways of godlineſſe. So Chriſt crucified is ſaid a Scandall to the Jews, *i. e.* they that were otherwiſe not ill opinion'd of him, and ſo *followed* him with the multitudes, when they ſaw him crucified, were quite diſcourag'd, and fell away from him, (as they that are ſo *gall'd* by thoſe *ſtakes* are fain to give over the purſuit, to return) and ſo reſolv'd, ſeeing him die, that he was not the *Meſſias* whom they expected, a glorious temporall deliverer. To which belongs that notable place, *Mat.* 11. 6. *Luke* 7. 23. *Bleſſed is he that ſhall not be offended in me, i. e.* ſhall not be *gall'd* and diſcourag'd, and ſo fall off by ſeeing the ſufferings that befall me, and await my diſciples or followers. So again, *Mat.* 13. 57. *Mark* 6. 3. It is ſaid, that the conſideration of his known and meane birth occaſioned their being *offended in him, i. e.* their deſerting and not *beleeving of him*, when the miracles which he had done inclin'd them ſomewhat to a valuing of him. So *John* 6. 61. when Chriſt talkes of *eating the fleſh of the Son of man, they were offended*, (that is) that ſpeech carnally underſtood (either that Chriſt was to dye, (which the eating his fleſh preſuppoſed, and they did not like to hear of; dreaming of

So in Polycarpus's Epiſt. to the Philipp. p. 20. where ἀπεχόμενοι τῶν σκανδάλων is joyned with μὴ τῶν ψευδαδέλφων, μὴ τῶν ἐν ὑποκρίσει φερόντων τὸ ὄνομα τοῦ κυρίου, ὅστινες ἀποπλανῶσι, &c.

of a temporall glorious *Meſſias*) or that they were to turne *Caniballs* and *eat mans fleſh*,) *diſcourag'd* them from *following* him, at leaſt from taking him for the *Meſſias*. So *Gal.* 5. 11. perſecution is called the *Scandall of the Croſſe*, or that upon which ſo many are diſcourag'd from profeſſing the crucified Saviour, according to that in the parable of the ſower, *Matth.* 13. 21. *Mark* 4. 17. upon the comming of perſecution *preſently he is offended, i. e. fall'd and falls off*, and *Mat.* 24. 10. on the ſame occaſion, and in the ſame ſenſe. So *Matth.* 26. 31. *Mark* 14. 27. *this night* (to wit, of my attachment) *ye ſhall all be offended becauſe of me, i. e. fall back, forſake me*: and ſo in Saint *Peters* anſwer, *v.* 23. *Although all men ſhould be offended, yet will I never be offended*: upon which, that which Chriſt rejoyns (*before the Cock crow, i. e.* before morning, or day-break, all one with *this night*, *v.* 31, *thou ſhalt deny me thrice*) is an interpretation of the word *offended*, and ſhews, that to be *offended*, is to deny Chriſt. And ſo *Joh.* 16. 1. *Theſe things have I ſpoken unto you, that ye ſhould not be offended*; where Chriſt foretels the perſecutions that ſhould befall them, that they might be forewarn'd too, and not fall off, when they befall them.

Theſe are the chief, if not all the places to which the 2d old Teſtament acception of the word *Scandall* in a Metaphoricall borrowed ſenſe belongs, & of all of them, and each, you may obſerve, *Sect.* 9.

1. That *Scandall* ſignifies either ſome *ſin*, the *occaſion of farther ſin* in others; or elſe ſomewhat elſe, which though it be not ſin, yet occaſions ſin in others, though very indirectly ſometimes, as the Croſſe of Chriſt: and whether in one or other, the rule will be, that he that is *offended* or *Scandalized*, doth directly commit ſome ſin, and that, for moſt of the places, the ſinne of infidelity, or forſaking, or denying Chriſt. *Sect.* 10.

2. That the being *Scandaliz'd*, falling *off from Chriſt*, (or the effect which follows that occaſion) hath no reflection or influence (in any of the places) on that which was the occaſion; ſo as to make it ſinfull or avoydable, if it were not ſo before (as will appear to any that will ſurvey the places) and conſequently that anothers being Scandaliz'd is not ſufficient to lay a charge on him whoſe action (otherwiſe not chargeable or criminous) was the occaſion of his being ſcandaliz'd. Let the Croſſe of *Sect.* 11.

Christ, with which so many were in this sense scandaliz'd, suffice for a proof of this.

Sect. 12. Other places there are which must be interpreted by bringing the Metaphor from the first of the 3 senses, as it signifies a *snare* or *gin* to catch one in. So *Mat.*16.23. *Thou art an offence unto me, i. e.* by expressing thy detestation against my sufferings, thou labourest to bring me into an horror and fear of suffering, and so in effect temptest me to sin; where you must mark, that though *Peter* were an offence to Christ, that is, *tempted* him, laboured to *ensnare* him, yet Christ was not *Scandaliz'd*, offended, ensnared, or overcome by the temptation. In the same sense is that, *Rev.*2.14. of *Balaam* who taught *Balaak* βαλεῖν σκάνδαλον, we render it to *cast a stumbling block*; but sure it is most clearly, *to lay a snare* before the Children of Israel, to intice them by their Daughters to Idolatry, and by Idolatry to *intrap* and destroy them.

Sect. 13. In this sense *Scandall* is so perfectly all one with Temptation, that, as a learned man hath observed, the Ethiopick interpreter of the new Testament, in stead of Scandall puts a word that signifies *Temptation*, and the same that in the Lords prayer is put for *Temptation*: in this sense is that of the *eye* and the *foot offending* us, *Mat.*5.29.18.8. *Marke* 9. 47. *i. e.* when a mans eye, or any other member of his body proves a *snare* to him, an in-let to temptations, a means of bringing him to any sin.

Lud. de Deiu מנסות from נחה

Sect. 14. And of those places you may observe again, 1. That no man is said to be offended, but he that commits the sinne to which he is tempted, and therefore Christ is not said to be offended, that is, really to be wrought upon by that *Scandall*: but as Satan tempted him, *Matth.* 4. yet he yeelded not, but overcame the tempter: So here he uses that other Satan: for to have been *offended* in this sense had been all one with being overcome by a *temptation*.

Sect. 15. 2. That the Agent, or he that is said to lay the snare or to offend, sinneth also (as in all the places it will *de facto* appear that they did) though no body be taken in it, as he that tẽpteth to evil commits a sin, though his temptation prove not effectuall. The setting of a snare being a positive act, a note of a treacherous design, though it doe not succeed. And therefore in *Machab.* 1. 36. the *laying of snares* for to intrap the Israelites, or bring them

them from obſerving the Law, is call'd there by the devils name, *a evill Adverſary*, or as the Greek hath it, a *devill to Iſrael*. διάβολον τῷ Ἰσραήλ.

A third and laſt ſort of places there are that refer to the third mention'd acception of the word, as it ſignifies a *ſtumbling block*, by when the word *ſtone* is joyned with it, or the Greek word that ſignifies *ſtumbling*, ſo *Rom.*9.33. Chriſt is called a *ſtumbling block, a Rock of offence, i.e.* an occaſion of fall, or ſin in many, and conſequently of increaſing their condemnation, as he ſaith, *if he had not come, &c. they had not had ſinne, i.e.* had not been ſo great ſinners, had not been guilty of the great ſin of unbelief and crucifying of *Chriſt*: and therefore *Simeon* prophecies of *Chriſt*, that he would be for the *fall of many in Iſrael*; many ſins his comming ſhould be the occaſion of. *Rom.*14.13. *That no man lay a ſtumbling block, or ſcandall* (which we render an *occaſion of falling*) in his *brothers way*; that is, do or practiſe any thing, that may bring another that comes after him upon his noſe, or to commit any ſin. So 1 *Pet.*2.8. *Chriſt is called a ſtone of ſtumbling, and rock of offence*, at which to ſtumble is to be *diſobedient to Chriſt*. So *Rom.*14.21. *ſtumbleth, or is offended, or is made weak, i.e.* by following thee, doth fall, commits ſome ſin, doth ſome act unlawfull *for him*, (though ſimply it were not *for thee*; it being againſt his Conſcience, though not againſt thine) and ſo by *falling* bruiſes and weakens himſelf, makes himſelf leſſe able for Gods ſervice, then he was: for ſo every ſin againſt Conſcience being a *grieving the Spirit*, is conſequently the ſpirituall weakning of the man, or if you will (as in Saint *James* ἀσθενεῖ ſignifies, 5.14.) the wound or diſeaſe of the ſoul. So again, 1 *Cor.*8.9. *ſtumbling block to the weak*, and *v.*13. where the caſe is clearly the ſame that we laſt mentioned: that if any man by doing any indifferent thing (which he in conſcience is inform'd to be perfectly lawfull for him to do) ſhall occaſion another mans ſin by doing that after him which he is not reſolv'd to be lawfull; that man offends againſt that charity due to his brother, and therefore muſt think fit to deny himſelf the uſe of that liberty which Chriſt hath given him. To this may belong that other place, 1 *Joh.*2.10. where that phraſe *(there is no ſcandall in him)* ſeems to ſignifie, fals not into thoſe ſins that ignorant men or uncharitable (who are ſaid in the Antitheſis, *v.*11. *to walk in the dark*) are *Sect.* 16. πέτρα σκανδάλου. πρόσκομμα.

are ſubject unto. One place more there is belonging to this purpoſe, where though the word *Scandall* be not uſed in the Text, yet προσκοπὴν, *offence*, is uſed, and that I confeſſe to be all one, and it is 2 *Cor.*6.3. *giving no offence in any thing*; where yet offence is interpreted by *Beza*, *Quippiam ad quod poſſint impingere, any thing that others may ſtumble at*, or be alien'd from the Goſpell by; as if we fail in any Chriſtian duty (mentioned *v.*4,5,6.) they that ſee us would be apt to do: and ſo that which follows imports alſo *(that the miniſtery be not blamed)* that is, that our actions be not juſtly reprehended or found fault with, *but in all things approving our ſelves, &c.*

*Sect.*17. And of this third ſort of places 'tis obſervable again: 1. That he that is *offended* ſins himſelf, ſtumbles, and fals, and bruiſes himſelf; and 2. that he that is the occaſion of his fall doth not alwayes ſin (for Chriſt, and grace, and *that which ſhould have been for their wealth, proves to many an occaſion of falling)* but yet ſometimes he doth: as if he purpoſely in a matter *indifferent*, when he might have choſen, doth any thing which another whoſe Conſcience is *doubtfull*, doth after him and ſo *ſinnes*; nay if he do not abſtain from that indifferent action, when he ſees that conſequent *likely* to follow; nay if he be not carefull to obſerve, whether the conſequent be *likely* to follow, and if ſo, to *abſtain*. This third ſort of *Scandall* you ſee is applyed peculiarly to one kinde of actions, thoſe by the doing of which another comming after, and doing the ſame, fals into ſin, as when either the *example* was *ſinfull*, or being *indifferent* in it ſelf is againſt the other mans *conſcience*, and ſo being imitated by him, is in him a ſin againſt *conſcience*, and not *indifferent*. And then

Sect. 18. Another ſort of actions there are which may though not ſo directly, yet not improperly be referr'd to this head, as when I do any thing in its ſelf not *unlawfull*, yet very apt to be miſtaken by other men, *for ſomewhat elſe which is unlawfull*; and ſee it ſtrongly probable, that thoſe which will be apt ſo to miſtake, will be as apt alſo by occaſion of this action of mine, to commit that other ſin which they conceive me to have committed, or to confirme and harden themſelves in that ſin through that miſtaken example of mine, which they might otherwiſe probably have reformed, if they had not received encouragement by

this

this action of mine: And if queſtion be made, what is to be thought of this; I anſwer that although I am not ſure that that place of Scripture in our Engliſh Bibles which commands [*to abſtain from all appearance of evill,*] doth come home to this purpoſe, (becauſe ἀπὸ παντὸς εἴδους wch we render [*frõ all appearance*] may bear any ſenſe, and ſignifie no more then *from every kinde or ſort of evill*, for ſo both the Greek εἶδος, and Latin *ſpecies* import; and withall, *appearance of evill* is ſo uncertain, and inconſtant a thing, that to abſtain from it *univerſim* cannot be matter of any *poſſible* command. And again, though I dare not from that other precept of ὅσα εὐφημα, *whatſoever is of good report, Phil.*4.8. conclude it unlawfull to do any thing which hath the ill luck to be of *ill report*, *i.e.* to be miſtaken for a ſinne (becauſe 1. there is no prohibition in that place interdicting the doing of every thing which is *of ill report*. 2. No analogy of other Chriſtian rules to infer ſuch prohibition, it being rather the fate of all Chriſtian vertues to be evill ſpoken of, and the *receiving the praiſe of men*, being branded by Chriſt as unreconcileable with *believing*. 3. Becauſe ſome actions of Chriſt were of *ill report*, particularly that of *eating and drinking with Publicans and ſinners*, (which rendred him ſuſpected for a *glutton*) and that of *caſting out of Devils* (which was defamed for Sorcery or compact with *Beelzebub.*) 4. Becauſe that which is of *ill report* with one, may be of *good report* with a thouſand others; and there the judgement of that one will not be conſiderable againſt thoſe thouſand to defame an innocent laudable action) yet ſtill I conceive that the great obligation to φιλανθρωπία and φιλοψυχία, *loving of all men*, and *deſiring the good of their ſoules*, which lyes upon all Chriſtians (by force of Chriſts *example*, and *legacy*, and *precept* of charity) will extend ſo far, as to have the force of precept, that every man abſtain from ſuch *purely indifferent actions* (being ſo in themſelves, and then by the Magiſtrate *uncommanded*) which he foreſees will be thus miſtaken for unlawfull by thoſe who are likely to be moved by his example to commit thoſe ſins which they conceive him to have committed; this being an inſeparable attendant of my *charity* to my brothers *ſoule*, to uſe all lawfull means which my conſcience tels me will be to his ghoſtly health or preſervation.

Sect. 19. Mean while ſome difference may be obſerved in things indifferent, ſome being *commendable*, though not *commanded*; of *uſe*, though not of *neceſſity*; and ſuch as *extra cauſam ſcandali* I ſhould on pious conſiderations be moved to chuſe, or practice: and in this caſe, if it be demanded, whether that ſole fear of *ſcandall* ought to reſtrain me from that which all other motives rather incline me to, and ſo make me abſtain; or whether I ſhould rather claim the priviledge of my Chriſtian liberty, and that make me not to abſtain. I anſwer that a *middle* courſe may yet be better, then either extream crudely taken: that is, that I ought to do my beſt to free this laudable indifferent action of mine from the evill colour that it is capable of, by *rectifying* his judgement whom I diſcern to be miſtaken in it, and by declaring (either expreſly, or by ſome ſignificative character of my intentions faſtened to my action) the clearneſſe and innocency of my purpoſes to any other that may be ſo miſtaken; and by ſo doing if I cannot free my ſelf from his *uncharitable cenſure*, yet I ſhall be ſure to keep him from any danger of *following* me to that ſin; for ſure my very diſclaiming of that ſin which he ſuſpects me guilty of, will deveſt that ſin of all authority which it may receive from my committing it, and not *invite*, but rather deter and *fortifie* others from falling into that ſin, which they ſee diſavowed and diſliked by me. For if my *authority* be of any force with them, it will perſwade them to abſtain from that which I diſclaime, and profeſſe my ſelf to hate, (who certainly know my own minde beſt) rather then to do, what they only conceive I do, but I profeſſe I do not. And therefore the caſe being thus ſet of the commendable uſefull indifferent, not of the meer frivolous unconſiderable, when the uſe and gain of my action to me is *certaine*, and the danger of being miſtaken by others at moſt *but poſſible*, and that alſo preventable by theſe other means, neither piety nor prudence will adviſe to abſtain from that healthfull food, which if it be by accident unhealthfull to others, hath yet an antidote adminiſtred with it. Which will be yet farther heightned alſo, if this laudable indifferent fall out to be ſuch as the *examples* of *holy* men in *Scripture*, or the *practiſe* of the *Church* in *purer* times have given countenance to, eſpecially if the perpetuall *current* of *antiquity* have commended it

it to us: for certainly these will be of great authority with all *prudent pious* men; and the more *early* and catholick that practice, the greater that authority.

Tis true, very strict rules in many particulars the Judaicall law of the Old Testament did prescribe, forbidding many indifferent things, on this only ground, because the using them might seem a *compliance* with the heathen customes of Idolaters. Such was that prohibition, *Exod.* 34.26. *Thou shalt not seeth a Kid in the mothers milk*, in the sacrifice of the in-gathering; given no doubt in opposition to the *Gentile* practice of those which at the time of gathering in their fruits, solemnly used this custome of *seething a Kid in the dammes milk*, and then in a *Magicall* way, sprinkled their trees, and fields, and Gardens with it to make them fructifie the next year, as *Abrabenel* and others out of Jewish writers have observed. Such was also the prohibition, *Levit.* 19.27. against *rounding the corners of their heads*, in reference to the ὑποτρόχαλα κείρεσθαι, or, περιξυροῦν τοὺς κροτάφους, the *round cut* used by the *Arabians*, saith *Herodotus*, and thereupon forbidden the Jewes, and a *woe* pronounced, *Jer.* 9.26. ἐπὶ πάντα περικειρόμενον, *&c. on every one that was so cut round, Si adjuverit tonsorem*, saith *Maimonides, if he directed, or willingly permitted the Barber to put him into that heathenish guise*: And many others in the Old Testament of the like nature, and the following Rabbins have added many more directions, if not precepts of the same nature. That one book of *Maimonides* concerning Idolatry will furnish the Reader with store of examples: but some such as do not so well become the gravity of that author; as that, *If the Jew hath a thorne in his foot, when he is near an Idoll, he must not stoop to take it out. If a tree have been worshipt, or an Idoll set in it, it is not lawfull to sit in the shade of the trunk or body of that tree, though of the boughes or leaves it be lawfull; if there be any other way, it is not lawfull to passe under it; if none, then he must run by it. Dionysius Vossius* in his notes on that Author hath added some parallell passages out of other Jewish Writers, as that of *R. Menasse, who being shewed an Idoll, did in contempt cast stones at it; which action of his, because the Image was the image of Mercury* (who was wont to be worshipt by the Heathens after that manner, by throwing stones at it, or scattering stones be-

Sect. 20.

Thal. c. 8.

De Idol. c. 12.

c. 3.
c. 7.

fore him; to which cuſtome or ceremony the *Mercuriall ſtatues* refer, ſaith *Phornutus* (περὶ θεῶν) *was therefore* noted, accuſed, brought before the Judge, and by him *pronounced to be unlawfull*, becauſe it was the *proper worſhip* of that Idoll, though uſed in deſpight, not civility by that man. So again, *if* there *be but one way to an idolatrous City, it is unlawfull to go that way*, *Abod. Zara, c.* 1. §. 4. and ſo, ſaith he, the Hebrews in *Rabbot* mention a tradition, that the *reaſon* why *Mordochai* would not *bow to Haman was, becauſe there was woven in his garment the image of a falſe God.*

Sect. 21. Some inſtances alſo might perhaps be brought out of the *practice* of the ancient *Chriſtian Church* (mentioned by *Tertullian de Cor. mil.*) to this purpoſe of abſtaining from things *indifferent*, for *fear* of any appearing *compliance* with the Heathens. Of which yet it muſt be obſerved, 1. That this was in things of no manner of ſpirituall uſe or profit, neither commendable, nor advantageous, in things of ancient Chriſtian preſcription, or practice of purer times. 2 That it was in matters of ſuch a quality, as that compliance would have ſeem'd a diſſembling or renouncing of the Chriſtian faith, (and not of imitating of former *purer* Chriſtians) and ſo contrary to that great Chriſtian duty of *confeſsing Chriſt before men*, which they could not be ſaid to do, who when that *confeſsion* was *perſecuted*, did thus comply with or not *profeſſe* open diſlike of the actions of thoſe perſecutors. And ſo thoſe inſtances will not be ſo proper to the matter of *Scandall*, as to that other head of *Chriſtian duty*, the *neceſsity of confeſsing Chriſt before men*, (thoſe eſpecially who are the greateſt oppugners of him, to which matter alſo thoſe other Judaicall inſtances do belong) unleſſe that non-confeſſing of Chriſt, may by the example ſcandalize alſo. 3. That the ſame men thought it not amiſſe, or unlawfull at other times to comply with other as great enemies of Chriſtianity, as the Gentiles, namely with the Jewes in obſervation of ſome of their out-dated ceremonies, nay thought themſelves obliged ſo to do, when in prudence they conceived it more likely to *gaine* thoſe *enemies* by that means, then to *confirme* them in their diſlikes of Chriſtianity, or drive others to thoſe diſlikes. 4. That even with the Heathen themſelves they could in other things think fit to comply alſo, when

when prudence dictated that compliance as more inſtrumentall to Chriſtian policy; and from theſe premiſes, 5. That this whole matter is to be referred to the Chriſtians pious diſcretion or prudence, it being free to him either to abſtain or not to abſtain from any indifferent action (remaining ſuch) according as that piety and that prudence ſhall repreſent it to be moſt charitable and beneficiall to other mens ſouls; and he that ſhall not thus *regulate* his actions by what he is *convinced* will be thus moſt conducing to that grand Chriſtian end, the *ſaving*, or not deſtroying, or *not ſuffering ſin upon his brother*, ſhall not by me be excuſed from the guilt and blame of having *ſcandaliz'd* his brother in this laſt New Teſtament ſenſe, at leaſt in ſome other which is not far diſtant from it; though after all this it muſt be obſerved, that he which thus is betrayed to, or confirmed in any ſin by conceiving me to have committed it, when I have not, (this eaſie proſtitute ſeducible ſinner, who will thus ſin upon any, upon no occaſion) is not S. *Pauls* weak, *i.e.* doubtfull-conſcienc'd Chriſtian of whom he takes ſuch care, that he ſhould not be ſcandaliz'd.

For ſuch is he only, that for want of knowledge of his juſt Chriſtian liberty, thinks it unlawfull to do thoſe things, which being indifferent in themſelves, are only unlawfull to him, which believes them ſo, or is not ſatisfied that they are lawfull; This weakneſſe in faith, (a kinde of diſeaſe of the minde, and ſo in the New Teſtament phraſe ἀσθένεια) being only want of knowledge, or of orthodox inſtruction, as will appear by comparing *Rom.* 14. with 1 *Cor.* 8. where the ἀσθενῶν τῇ πίστει in one, is all one with the οὐκ ἐν πᾶσιν ἡ γνῶσις in the other, *Weakneſſe in faith*, with *Want of knowledge*. *Sect.* 22.

The only matter of queſtion or difficulty behind in this particular will be, why thoſe who are in ſuch Judaicall errours are ſometimes appointed by S. *Paul* to be ſo tenderly handled, not to be vilified or ſet at *naught*, *Rom.* 14.3. but care taken that they be not *ſcandaliz'd*, in the end of that chapter, and 1 *Cor.* 8. And yet in the Epiſtle to the *Galatians*, they are by the Apoſtle *reviled* [*O fooliſh*, *&c.*] *c.* 3.1. and *chid* and *reproached* out of their Judaicall performances, and no care taken of not *ſcandalizing* them. The anſwering of this will require us to conſider the diffe- *Sect.* 23.

rent eſtate of thoſe *Galatians* from thoſe *Romanes*. The *Galatians* had been formerly *Gentiles*, and (though as it ſeems not improbable from *Gal.* 4.9. formerly converted to *Judaiſme*, yet) by Saint *Paul* throughly converted from thence and baptized into Chriſtianity, as that is oppoſite both to *Judaiſme* and *Gentiliſme* alſo; *i. e.* fully inſtructed by him in the nature of *Chriſtian doctrine* and *liberty*, and had given up their *hearts* as well as *names* unto it, only after they had been *begotten* by S. *Paul in the Goſpell*, had *begun in the ſpirit*, *Gal.* 3.3. had come to an abſolute abrenuntiation of all their former Jewiſh perſwaſions, and to ſome good progreſſe in Chriſtianity, ſome *falſe Judaizing teachers* began to corrupt and poyſon them, *Gal.* 3.1. & 5.7. and to bring them back again to that *yoke*, that they had been taught to caſt off; and theſe *tares* the Apoſtle could hope by reprehenſions and ſharpneſſe to root out without endangering the *wheat*, and therefore ſets ſeverely and heartily to it, thinks not fit either in *civility* or *charity* to uſe any compliances, or condeſcendings, or ſofter medicines, (knowing their errours to be contrary to the doctrine to which they had been baptized, and conſequently that they might in reaſon give place unto it, and there was no fear that the rooting out of theſe would root out Chriſtianity with them, as it might probably do, if they had been ſowed or planted together) but imployes all his vehemence & bowels of kindnes toward them, in conjuring out that evill ſpirit that had ſo lately got poſſeſſion of them, (and doubts not but Chriſtianity that was earlier planted in them, and that by him who had begotten them in the Goſpell, and ſo had a paternall authority with them) then theſe vain legall dreams, that ſome falſe teachers had lately inſtilled into them, might be able to ſurvive them alſo. And in this caſe being to deale with adverſaries and falſe teachers, not with *weaklings* but *corrupters*, had the Apoſtle uſed any *compliance*, had he *circumciſed Titus*, *Gal.* 2.3. (as at another time he did *Timothy.*) had he *then given place* but *for an hour*, *v.* 5. ſuſpended the *uſe* of his liberty then, when liberty was decryed, this had been *ſcandalous* in the Apoſtle, this had probably been the confirming of the erroneous, the encouraging of the adverſary, the miſleading of the doubtfull, ſhaking the faithfull, and diſturbing what he had before ſetled among them.

Whereas

Whereas on the other side the Romans at their first conversion to Christianity had not all of them been taught to put off the opinion of the necessity of legall *abstinences* τῇ τοῦ νόμου κατεχόμενοι συνειδήσει καὶ μετὰ τὴν πίστιν, saith Saint *Chrysostome in proœm. ad ep. ad Rom.* but *continued their obligation to the law after receiving of the faith*, being some of them (as may appear by the matter of Saint *Pauls* discourse to them, in the former part especially of that Epistle) *naturall Jews*, dispersed thither, who could not be easily brought to assent to such doctrine, but would probably have refused to embrace Christianity, if it had been offered them on such hard conditions, some others of them (who were Gentiles by birth) being perhaps *proselytes* to *Moses* and *Christ* together, partakers of the infelicity of those who are mentioned, *Acts* 15. 5. that by the doctrine of the *Pharisee-Christians* (or *beleevers of the sect of the Pharisees*) had at their entrance on the faith, a necessity of *receiving Judaisme* also prest upon them. This Saint *Paul* testifies clearely of Saint *Peter*, *Gal.* 2.14. that he *constrained the Gentiles to Judaize*, to receive the *Mosaical* as well as Christian law, and himselfe durst *not converse or eat with the Gentiles* whilest any Jewish Christians were by, *v.* 12. by which whether doctrine or complyance of Saint *Peter*, it was no strange thing if it came to passe, that those which were by him converted to the faith, (as *Eusebius* and other Ecclesiastick historians agree that the Romans were, *vid. Ec. hist. l.* 2. *c.* 14. & 15.) although they were Christians in the *positive* part, acknowledging so much as was answerable to the now-articles of the *Creed*, &c. yet being not so in the *negative*, concerning the evacuating of the Judaicall law (but rather perswaded of the contrary) could no more eat *swines flesh*, then a meer Jew could doe; and therefore 'tis Saint *Chrysostome*'s opinion that these being so wedded to those Judaicall observances, rather then they would eat forbidden flesh, would *in universum* eat no flesh at all, ὥστε μὴ γίνεσθαι εὐφώρατοι, τῶν χοιρείων ἀπεχόμενοι μόνων, πάντων ἐξῆς ἀπείχοντο τῶν κρεῶν, and so came to eat nothing but *Hearbs*, *Rom.* 14. 2. *Sect.* 24.

Of these therefore that were thus *weak in faith*, *v.* 1. that is, either *infirm*, feeble, uninstructed Christians, babes not men; or else, (as the Fathers enlarge the sense, and as *weaknesse* ἀθένεια, *Sect.* 25.

mostly

moſtly imports in the new Teſtament) *ſick* and diſeaſed in mind, brought up in this Judaicall error, the Apoſtle, *Ro.* 14. gives theſe directions. 1. That the ſtronger, healthfuller, *i.e.* more knowing and more Orthodox Chriſtians ſhould προσλαμβάνεσθαι (the vulgar read *aſſumere*) take them to them; firſt, friendly to afford them communion, and not ſeparate from them for this errour; 2ly labour to cure their malady, get them out of their errour, and not leave them in the pride and folly of their own hearts, to judge and cenſure thoſe who have done nothing amiſſe, but rather deſire their good (which Saint *Chryſoſtome* underſtands by προσλαμβάνεσθαι μὴ εἰς διακρίσεις διαλογισμῶν, and ſo Saint *Jerome* alſo, intending it thus, *Nolite ſecundum veſtras cogitationes, quæ lex non judicat, judicare; alius enim credit, &c.* and from that verſe obſerves, that though the Apoſtle exhorts the *ſtrong*, yet he covertly *reprehends, and on their backs as it were whips, the weak* or erroneous Judaizers; firſt, in ſaying they are *ſick*; ſecondly, in bidding προσλαμβάνεσθαι αὐτὸν, which is an evidence, ſaith he, ἐκ τῆς ἀῤῥωστίας *that they are in very ill caſe*; and thirdly, in mentioning διακρίσεις which notes (ſaith he) that they *judge and cenſure* thoſe that leaſt deſerve it, and that are willing to communicate with them, and labour the curing of them; and indeed that theſe weak ones did ſo judge the ſtrong, is plain, *v.* 3. where the exhortation is diſtinct, *let not him that eateth not, judge him that eateth.*) 2. That the knowing again ſhould not *vilify* or ſet at naught the weaker [μὴ ἐξουθενείτω, *v.* 3.] not call him *Racha*, empty ſenſleſſe fellow, not reproach or ſcoff at his ſcrupulous conſcience, but in charity ſuppoſe it to proceed from *want of knowledge* onely, and conſequently to have the excuſe and benefit of that Goſpel antidote, *weakneſſe* or ignorance to plead for it. 3. That the ſtronger Chriſtians (which although they have liberty, yet are not obliged alway to make uſe of it) abſtain from thoſe lawfull enjoyments which thoſe weak ones, which count them unlawfull, may yet by their example be emboldened againſt Conſcience to venture on.

Sect. 26. But then on the other ſide, the *weak* or *ſick* erroneous *Chriſtian*, that cannot with a good Conſcience uſe that liberty himſelf, is commanded, 1 μὴ κρίνειν that he doe not judge or cenſure the ſtrong, upon two reaſons: 1. becauſe ὁ θεὸς αὐτὸν προσελάβετο, *v.* 3.

v.3. God hath by calling him to the faith, assumed or received the strong (as that strong had been exhorted to doe the weak, *v.* 1.) ἀναλαβέσθαι to friendship or communion first, (as προσλαμβάνεσθαι is used *Philem.* 12.) then to help and cure him of his former defect or disease, and bring him to perfect health and growth in Christianity: and 2ly, because he is Gods servant and domestick, and *stands and falls to his owne Master v.* 4. 2ly. That he be sure never to doe any thing against Conscience, or which he is not fully perswaded in mind, that it is lawfull for him.

Having thus seen the state of those Romans, it will be superfluous to adde much about the *Corinthians* in the almost parallel place 1 *Cor.* 8. This only difference will be worth noting between them, that (as there were two sorts of *proselytes* among the Jews, one of *Justice*, or of those that undertook the observation of the whole Judaicall law; the other of the *Gates*, those that received onely the precepts of the sons of *Noah*, of which the abstaining from things offered to Idols was one, and as when the difference was betwixt the *brethren*, *Act.* 15. whether the *Gentile converts* should be *circumcised v.* 1. *i.e.* be admitted *proselytes* of *Justice*, or onely receive the 7 *precepts of Noah*, *abstaine from things offered to Idols*, &c. *v.* 19. it was determin'd in the Councell of the Apostles, that it should suffice, if they were *proselytes of the Gates*, and therefore they tell them that if they thus be entred, *abstaine from things offered to Idols*, &c. they *shall doe well*, *so*) the Romans being either Jewes, or under the first head of *Jewish proselytes*, in St *Chrysostomes* opinion, and so thinking themselves bound to all legall Mosaicall abstinencies, the *Corinthians* were onely under the second, and so by their principles, which they had received of those, who converted, baptized, and *begot them in the faith*, (and that according to the result of that Apostolick consultation *Acts* 15.) did continue to thinke it unlawfull to eat any thing offered to Idols, or that came from an Idol feast (which yet by the way S^t. *Paul* resolves was but an errour in them, 1 *Cor.* 8.4. and by that judgement of his you see the unobligingnesse of that interdict, *Acts* 15.) and therefore (in like manner, as before) those, that were better instructed then they, ought to have that charity to them, as not to doe any thing in their presence which might by the example draw them to venture on that which was against their conscience, especially considering, that they had not know- *Sect.* 27.

ledge or understanding enough to judge how *nothing* an *Idoll* was, *v.* 7.

Sect. 28. Having thus compared the Romans and Corinthians with the Galatians, and given some account of the reason of their different usage, it will not be amisse to adde what St *Chrysostome* observes to be the cause of the like difference in Saint *Pauls* behaviour to the *Colossians* from that fore-mentioned to the *Romans*. It is a speciall passage in his procœme to the Epistles. Where having mentioned the order wherein the Epistles were written, different from the order of setting them in our bookes, concludes that this was no unprofitable disquisition, for thereby many passages in the book would be interpreted: As, that *Rom.* 14. he *condescends to the weak brethren*, but not so *Col.* 2. which saith he was for no other reason, but because, that to the Romans was written before the other, and therefore as Physitians aud Masters deale not so sharply with Scholars or Patients at first, as afterwards, so the Apostle in the beginning συγκατα βαίνει Ιουδαΐζουσι, μετὰ δὲ ταῦτα ἐκ ἔτι, adding that he was not so familiar with the Romans as yet, having never been amongst them at the time of writing that Epistle to them, as appeareth *Rom.* 1. 15.

Sect. 29. By all this 'tis cleare indeed, that those which are thus *weake* (either in the notion of *babes* or *sick men*) so that they are not able to discerne lawfull from unlawfull (as *the Idoll to be nothing*, 1 *Cor.* 8. 7.) meerly for want of sufficient instruction, or somewhat proportionable to that, principles of understanding, or the like; but especially if they received those errors or mistakes together with their *Christianity* from the *Apostle*, or from the *Church* which gave them *baptisme*, they must then, 1 in *meeknesse* be instructed, and cured of their ill habit of soule: 2 not be *vilified* or reproacht: yea thirdly, be so *charitably* considered, that till they have received satisfaction of conscience and reformation of error, we are not to doe any thing in their presence, that may by the example bring them to do what their conscience is not perswaded to be lawfull, or if we doe, we are said to *scandalize a weake brother*, i.e. an erroneous Christian. But then withall 'tis as cleare: 1 That those who have first received the true doctrine, & are for some good time rooted in it, that are otherwise *taught* by the *Church* that gave them *baptisme*, are not within the compasse of this the Apostles

care,

care, but (as the Galatians) to be reprehended, chid, and ſhamed out of their childiſh errors, theſe diſeaſes of ſoule that their own *itching eares* have brought upon them: 2 That they that have knowledge in other things, nay are able to diſtinguiſh as critically as any, even to divide a perſon from himſelfe, and obey one when they aſſault the other, (and by their ſubtlety in other matters demonſtrate their blindneſſe in this one to be the effect of *malice*, of *paſſion*, of *luſts*, of *carnality*, and not of any blameleſſe infirmity or impotence) are againe excluded from the Apoſtles care: and ſo thirdly, that they that are come to theſe errors by the infuſions of *falſe teachers*, which not the providence of God, but their owne choice hath helpt them to, preferring every new perſon before the ancient dayly *food* of ſoules, have no right to that care or providence of the Apoſtle, any farther then every kinde of ſinner hath right to every thing in every fellow Chriſtians power which may prevent or cure his malady, *i.e.* by the generall *large* rule of *charity*, and not the *cloſer* particular law of *ſcandall*. Nay fourthly, that the caſe may be ſuch, and the adverſaries of *Chriſtian liberty*, the oppoſers of the uſe of lawfull ceremonies ſo contrary to *weake blameleſſe* miſtakers, that it may be *duty* not to allow them the leaſt *temporary compliance*, but then to expreſſe moſt zeale in retaining our lawfull *indifferent* obſervances, to vindicate our liberty from enſlavers, when the truth of Chriſt would be diſclaimed by a cowardly condeſcending, the adverſaries of our faith confirmed and heightened, and the true weakling ſeduced, (a copy of which we read in St *Peters* ὑποστολὴ, *Gal.* 2. 12. and *Barnabas* and the *Jewiſh* converts being carried away with it, *v.* 13. falling by his example into the ſame fault of diſſimulation, puſillanimity, non-profeſſion of the truth) which is a moſt proper kind of *ſcandall*, as frequent and incident, as any, and ſo being as dangerous, as fit alſo to be prevented. To which I might add a fifth propoſition alſo, That the Apoſtles ſpeech of ſcandall *Rom.* 14. and 1 *Cor.* 8. hath been thought by holy men among the *ancients* to have much of *civility* in it, at the moſt to be but an act of Apoſtolicall care for thoſe weak ones, (proportionable to thoſe which in other places he preſcribes for every other kind of ſinner) both which are far enough from being able to infer any claime or challenge of thoſe weak for themſelves, any farther

then what the firſt part of it amounts to, that of inſtruction; or at leaſt the ſecond, that of not being vilified, as the ſick hath right to the Phyſitian, to cure him and not to reproach him, civilly to get him out of his malady, *i.e.* to rectifie, not to ſcoffe at his miſtake. For that he ſhould challenge any right to the third part of that care, that he ſhould reſtrain me from the uſe of my lawfull liberty, becauſe elſe he will ſin againſt his own conſcience, do after me what he reſolves unlawfull to do, ſuppoſes a wilful *ſin* of his to be to him a foundation of *dominion* over me, & ſo that every man that will thus *damne* himſelf, doth for that *merit* and *acquire command* over me, which if it be ſuppoſed, is ſure as wilde an extravagant *irregular* way to *power*, as that of its being founded *in gratia*, or any that theſe worſt dayes experience hath taught us.

Sect. 30. Having thus far expatiated on this laſt kinde of ſcandall, and taken in that which is proper to it, and alſo that which is more diſtant from it, I ſhall now reſolve it neceſſary to adde yet one thing more inſtrumentall to the underſtanding of this kinde of *Scandall* in the ſtricter notion of it, by way of farther caution and reſtraint, and 'tis this, that

Sect. 31. This being *offended*, ſtumbling and falling in this third and laſt ſenſe, is not to be extended to all kinds of ſins, which a man may commit upon occaſion of another mans *indifferent* action; but only to that *one kinde*, that conſiſts in doing that after him, either *doubting* or *againſt conſcience*, which he did with an inſtructed Conſcience; or at moſt to this other kinde alſo, of doing ſome unlawfull thing which anothers lawfull action was yet by *miſtake* conceived to give *authority* to; and which that man probably would not have done, had not that *miſtaken example* thus embolden'd him. For if all ſins that by any accident might be occaſioned by my indifferent action, ſhould come under the nature of being *offended* or *ſcandaliz'd*, conſequently I muſt be interdicted all indifferent actions at all times, becauſe at all times each of them may *occaſion* (by *ſome accident*) ſome ſin in another: and 'twill be impoſſible for me to foreſee or comprehend all ſuch accidents that may occaſion ſuch ſins. An action of mine may by accident produce a contrary effect; my *faſting* from flesh may move another (that *diſlikes* me) by way of *oppoſition* to me,

to

to eat fleſh, though in *Conſcience* he be perſwaded he ought not; as in *Philoſophy* there is a thing call'd *Antiperiſtaſis* (by which exceſſive cold produces heat) and *equivocall generations*; as when living creatures are begotten of duſt and ſlime: and for ſuch *accidentall*, perhaps contrary productions, no *law* makes proviſion, no *care* is effectuall: only for thoſe effects, that *per ſe, of their own accord* are likely to follow, (as tranſcribing a Copy is a proper conſequent only to the writing of it) theſe the law of the *Apoſtle* belongs to, and to them our *care* and ſpirituall *prudence* muſt be joyned, ſo that we do nothing, though to us never ſo lawfull, wch we have reaſon to fear, that another who thinks it unlawfull, may yet, without ſatisfying his Conſcience, be likely to do after us, or on occaſion of which he may probably do ſomething elſe, which otherwiſe he would not venture to do.

Having thus far dealt in the retaile, and gone over all the kinds of *Scandall* ſingle, we may now aſcend to the conſideration of all in groſſe, and then alſo theſe Corollaries will be found true, that from all the kindes of *Scandall* it is clear. 1. *That no man is offended or ſcandaliz'd, but he that fals into ſome ſin*; and therefore to ſay I am ſcandalized, in the Scripture ſenſe is to confeſſe I have done that which I ought not to have done: and then my only remedy muſt be repentance and amendment. *Sect.* 32.

2. *That to be angry, grieved, troubled, at any action of another, is not* [*to be offended*] in the Scripture ſenſe, nor conſequently doth it follow, that I have done amiſſe in doing that which another man is *angry* at, unleſſe my action be in it ſelf *evill*. For if it be not then firſt, *he is angry without cauſe*, and that is *his* fault, not *mine*; yea and κείνει ἀδελφόν, he *judges* or *cenſures* his *brother* that hath done no hurt, which the *Weak* is forbid to do, *Rom.* 14. 3. And ſecondly, he is of all men moſt unlikely to do that after me, which he is angry at me for doing; and therefore I have leaſt reaſon to fear, or poſſibility to foreſee, that he wilbe *ſcandaliz'd* in the Scripture phraſe: wch fear or foreſight were the only juſt motive to me to abſtain from any juſtifiable indifferent action. *Sect.* 33.

The occaſion of the miſtake (or in the *Philoſophers* ſtile the ἀστοχία περὶ τὸν λόγον) the reaſon that men think it a fault to do any indifferent thing that another is *angry* or *diſpleaſed* at, is, firſt, the equivocalneſſe of the Engliſh phraſe *to be offended*, for that in *Sect.* 34.

Engliſh ſignifies to be diſpleaſed: but in Greek (the language wherein the New Teſtament is written) it ſignifies no ſuch matter, unleſſe by accident, when *being diſpleaſed with Chriſt*, makes a man *deny him and forſake him*: but then alſo 'tis not the being *diſpleaſed*, but the *forſaking or denying him* that is meant by being *offended*, that is, *ſcandaliz'd*.

Sect. 35. Or 2. the uſe of a word that ſounds like this in that notable chapter concerning Scandall, *Rom.* 14. for there indeed *v.*15. this phraſe is uſed, [if *with thy meat, i.e.* with thy eating, *thy brother is grieved*, or made ſorry.] Where yet 1. I hope 'twill be much more juſt that that one ſingle word ſhould receive its importance from the whole context, then the whole context from that one word. The whole context from the 13. to the laſt verſe belongs to the third ſort of *Scandall*, when a weak brother ſeeing me eat what is lawfull for me, becauſe my Conſcience is inſtructed, follows me, and eats too, though it be with a *doubting* or reſiſting Conſcience, and ſo fals into ſin; as appeareth *v.*14. *to him that thinketh a thing uncleane or unlawfull, to him it is ſo*; and therefore if he ſhall do it, he ſins by ſo doing, and *v.*23. *he that doubteth is damned if he eat*; and therefore in all probability that muſt be the meaning of the 10 verſe alſo. [Is *grieved*] *i.e.* wounded, or fals into ſin:] explained by three words *v.*21. *ſtumbling*, being *offended*, and being *weak or ſick*. And ſo it may eaſily be reſolv'd to ſignifie. For 2. λυπὴ *grief*, may be taken for the *cauſe* of grief, a diſeaſe, or wound, or fall, &c. as *fear* in Scripture ſignifies *danger*, which is the cauſe of fear, according to a vulgar *Hebraiſme* ordinary in the *New Teſtament*, where for want of the conjugation *hiphil*, which in Hebrew ſignifies [to make to do any thing] the Greek is fain to uſe the active to *do*. An obſervation which *Hugo Grotius* makes uſe of to explain that phraſe (I ſhall not enquire how truly) *Mat.* 19.9. and reſolves that there μοιχᾶται [committeth adultery] muſt ſignifie [maketh her from whom he divorceth to commit adultery] parallell to what we reade, *Mat.* 5.23. So alſo πενθεῖν, to *bewaile*, 2 *Cor.* 12.21. ſignifies to puniſh, to uſe ſharpneſſe, which will cauſe grief, or wailing in them that ſuffer it. The word is very near this other of which now we ſpeak; and therefore *Heſychius* (the beſt Gloſſary for the New Teſtament) renders πένθος both by συμφορὰ calamity,

mity, and λυπὴ grief, *i.e.* grief and the cauſe of grief; which is alſo very obſervable in the uſe of this very word λυπὴ or λυπεῖν in the Septuagint; the word חלה which ſignifies *infirme* or *weak*, or ſick, being rendred λυπεῖσθαι *Lam.* 1. 22. ἡ καρδία μου λυπεῖται, where we render *my heart is faint*, and ſo *Iſa.* 1. 15. πᾶσα καρδία ὀδύνη, the *whole heart is faint*, by faintneſſe meaning *ſickneſſe*, which is the cauſe of grief; and therefore the ſame Hebrew word is in other places rendred ὀδύνη, *affliction* or *pain*, and νόσος *diſeaſe*, *Deut.* 7. 15. agreeable to the 21 *verſe* of that *Rom.* 14. where *ſtumbling or being offended* is explained by *being made weak*, which phraſe is not to be taken in the ſenſe that weakneſſe is uſed in, *v.* 1, 2. that of infirmity or errour (for ſuch he is, before ſtumbling) but in this other, as weakneſſe and diſeaſe, *i.e.* ſin, are all one. So alſo another Hebrew word אבד which ſignifies *perdition*, & deſtruction, and is frequently rendred by ἀπώλεια, is once interpreted λύπη, *Pro.* 31. 6. οἷς ὁ λύπαις, for which our Engliſh read, *ready to periſh*; very agreeable to which doth Saint *Paul* here interpret, *grieving the brother by deſtroying him*, *i.e.* bringing him into ſome ſnare or ſin; the notion of Scandall, which all this while we ſpeak of. From all which obſervations and analogies it will be no raſhneſſe to conclude, that λυπεῖται, *being grieved*, in that place, is perfectly ſynonymous with ἀσθενεῖ (which we there render *is made weak*; and in divers places of the New Teſtament ſignifies κακῶσις *diſeaſe* or *ſickneſſe*, and is ſo rendred by us, *Jam.* 5. 14. ἀσθενεῖ τις *is any man ſick?*) and with ἀσθένειαι ἐν ὑμῖν 1 *Cor.* 8. 11. in the ſame matter, *thy brother is weak*, and dieth or *periſheth* through *weakneſſe*, and with the like phraſe in this chapter alſo, in the end of *v.* 15. All which clearly denotate the *diſeaſe* or *periſhing* of the *ſoule*, *i.e.* ſin, which will deſtroy, if repentance and mercy intervene not.

The third (which is indeed the main) occaſion of the miſtake, *Sect.* 36.
is no ordinary, but an unjuſtifiable humour of men, to accuſe and condemne all whom they do not like, *i.e.* a deſire to lay ſome crime to the charge of them, with whom they are *angry*, if it be but *ſe defendendo*, that they may not be ſaid to be *angry without a cauſe*, and when they cannot finde any ſuch reall crime, then they flye to the caſe of *Scandall*, and miſtaking that for *offending or diſpleaſing*, or *occaſioning anger and diſlike*, their being angry with

with them, muſt make them with whom they are angry, criminous; which what a circle it is, firſt, to be *angry without a cauſe*, and then to make that a cauſe of anger, (*i.e.* a ſin in the other) becauſe I am *angry*, I conceive will not be hard for any to underſtand.

Sect. 37. I will onely add, that if another mans diſpleaſure or anger at my indifferent action, ſhould make that my indifferent action a ſin againſt him, then any mans ſin of uncharitableneſſe againſt me muſt make me to be uncharitable, for ſo I ſhould be, if I ſinned againſt him in ſcandalizing him; but if I were not ſo before, his ſin (being utterly accidentall and extrinſecall to me) ſhall not, I hope, make me to be ſo now.

Sect. 38. To all which I ſhall here inſert this appendage, that even for proper-ſcripture-ſcandals, the criminouſneſſe of them is not to be meaſured by the event, but by the naturall ſcandalouſneſſe, or aptneſſe to give *Scandals* inherent in them; for I conceive God paſſes Judgment upon ſinners by intuition, not by previſion, by ſeeing what the ſin is in it ſelf, and in the aggravating circumſtances that are inſeparable from it, (as that it is apt to give ſcandals, &c.) not by the caſuall conſequents that may poſſibly either follow or not follow. And I conceive, that that opinion of the Papiſts (on which they lay part of the foundation of their Purgatory) that men may after their Deaths ſin, and have more acts of ſin lying on them, (by reaſon of other men ſinning by the ſcandall which they gave in their lives) then they had at their Death, and ſo require in juſt recompence, ſome puniſhments increaſable above what they could be adjudg'd to at their death, is but a phanſy or Schoole notion, that hath ſome ſhew of truth, but little ſubſtance, ſeeing God puniſheth every man by the verdict of his own Conſcience; and therefore that other ſin, which my ſin is apt to produce in another, will be by way of aggravation, laid to my charge by God, that ſees my heart, and the inherent ſcandalouſneſſe of that action of mine, (though that other man by the grace of God do reſiſt the Temptation which my Scandall gave him) as much as if he had not reſiſted it, and ſo as his not ſinning ſhall not excuſe and leſſen my fault which was apt to have brought him to ſin; ſo in like manner, if he do not reſiſt the temptation, or if by occaſion of it, he fall by accident (*i.e.* by the motion

tion of ſome other part of his temper) into ſome other ſin, to wit that of cauſleſſe anger (which no action of another can be ſaid apt to produce; for if it might, the anger would ceaſe to be cauſleſſe) this accidentall fall of his ſhall not add to the ſinfulneſſe of my act, any more then his former not ſinning did detract from it, nor conſequently make it ſinfull, if of it ſelfe it were not ſo.

You will beſt judge of this truth by an example. That *Heliodor* a Biſhop committed a fault firſt in writing, then in ſetting forth an amorous light fiction or *Romance*, and then improving that fault by chooſing rather to loſe his Biſhoprick then to ſubſcribe the condemnation of his work, is and may be reaſonably acknowledged; That ſome alſo by reading that Author have ſince been tranſported to the commiſſion of ſome ſins, may not improbably be imagined; but having granted all this (and withall that the aptneſſe to give ſuch *Scandall*, was matter of aggravation to his ſin) let me now ſuppoſe, that immediately after his death that book had been burnt (as before his death it was condemn'd) when he was no longer able to preſerve it, would the Councels condemning and committing that execution upon that work, any whit have mitigated his ſentence in Heaven? to affirme that, were to ſuppoſe Purgatory, or ſomewhat like it, or elſe that God by his foreſight of that act of the Councell ſhould have allowed him that mitigation at the day of his particular judgment, *i.e.* imputed the caſuall future actions of others to the preſent acquitting of him; and then, beſides the many inconveniences that might attend ſuch conceſſions, it muſt alſo follow, that every reprinting of that book ſince that time, hath been a damnable ſin (not only of giving Scandall to ſuch as have been ſince infected by it, but eſpecially) of uncharitableneſſe to that poor dead Biſhop, in increaſing his Torments, or making them capable of increaſe ever ſince, by giving him a capacity of corrupting more readers; which humanity and charity, and our great obligations to the nature of which we partake, would not permit any good Chriſtian to do willingly; and beſides, though our prayers may not be allowed to be able to fetch ſouls out of Purgatory, yet ſuch a not-reprinting of his book might doe ſomewhat like it, prevent the inlargement of his pains, though not make expiation for him. So again, when thoſe obſcene pictures that hiſtorians mention (as I remember in *Sect.* 39.

Tiberius his time) after the Authors death were burnt, and not permitted liberty to corrupt the eyes of posterity, but *Aretynes* have had that luck to doe it, it would by that School-reason follow, that *Aretyne* though in the work and the design but equall sinner, were yet by this mishap of not perishing, become far more criminously guilty, then that other Authour; which sure to affirm were a very irrationall nicety.

Sect. 40. 3. A third Corollary, from the view of all the places together, will be this, that to *give Scandall is then most criminous, when it signifies by my example to bring another man to a sin*, especially if this scandalous action of mine be of it self a sin, abstracted from the sin adherent of *Scandall*; and then let any indifferent man judge in what degree may those be truly said *to scandalize or offend others*, (or indeed how they can be excused from that crime) who by being angry with me without a cause, and so committing that sin against Christ's law, *Matth.* 5. 22. doe also by so doing not only provoke and tempt me to anger back again, which is a sin in me, if I yeeld to it, and that more then accidentally caused by them that *provoke* me, *Eph.* 5. 4. but give other men, who have a good opinion of their Judgement and sanctity, a plain pattern of that sin of uncharitablenesse to transcribe and copy out, I mean, to sin also by causelesse anger.

Sect. 41. 4. That *the great sin of Scandall in the use of things* indifferent, that Saint *Paul* speaks of, and resolves against, *Ro.* 14. *is the sin of uncharitablenesse, or pride in despising and not condescending to the weak brother*, meaning by the *weak brother* not every one that may fall into any sin, (for so every one living will come under that title) but particularly in him that is ἀδυνατὸς τῇ πίστει, weak and *ignorant, and unsetled in the faith*; as it is opposed to the *strong* or the *knowing Christian*.

Sect. 42. And then let any judge whether this can belong to them who professe themselves leaders of others, and would be unwilling to be counted ignorant, and particularly who in the points wherein they profess themselves to be offended, are so knowingly resolv'd, that they will never be induced to do that after me which they affirm themselves scandalized at: which you may discern, because they are angry and inveigh against me for doing of it, and do not so much as pretend that they are by my example inclined to doe what

what I do, and ſo *ſcandalized*; but onely angry at me, or my *Action*, and ſo *offended*.

Mean while I cannot but confeſſe that any mans wilfull ſinne, though it cannot be called weakneſſe in our vulgar notion; yet in the other notion of *weakneſſe*, for diſeaſe of ſoul, it may well paſſe; and deſerve to be the object of my charity and compaſſion, as much or more then *weakneſſe* is: and therefore the uncharitableneſſe of my brother or his cauſleſſe anger againſt me being ſuch, I conceive my ſelf bound to uſe any lawfull means which I can hope may be able to prevent any ſuch ſin in him, or to get or recover him out of it; eſpecially if that ſin of his may become probably over and above his uncharitableneſſe, a means to ſtop or hinder him in his courſe of reformation, or farther growth in piety; as probably it will be, if I, againſt whom he is thus unjuſtly wroth, be his lawfull Paſtor; for then that cauſleſſe anger or rage of his againſt me may, through his farther default, occaſion in him ſome vow or reſolution, never to hear me, never to be moved or perſwaded by me in any thing, that out of the Pulpit or in private reaſoning or exhortation, I ſhall (never ſo convincingly) propoſe unto him. *Sect.* 43.

In this caſe it may be demanded, whether I ought in charity to abſtain from this indifferent action, which I foreſee will be the matter, though not the cauſe of all this ſin in him, of uncharitableneſſe and non-proficiency in his Chriſtian courſe, & whether if I doe not ſo abſtain, this be not to *ſcandalize* my brother? To which I briefly anſwer, 1. That this anger or uncharitableneſſe of his, is not the being ſcandaliz'd in the Scripture ſenſe, nor conſequently in that reſpect my Action a Scandall, though it be the matter of the anger, or that which he is angry with. *Sect.* 44.

Secondly, 'tis true indeed that his reſolving againſt my preaching is in him to be *Scandaliz'd*, *i. e.* to fall and be ſtopt in the ſervice of God: but this only in a generall ſenſe; as every other ſuch hardhearted obdurate reſiſting of Gods grace is, or may be called alſo: and that which occaſions this being *Scandaliz'd*, is not my indifferent action, but his anger or uncharitable conceit of me for it, unleſſe equivocally, or remotely, as my action is the object of that anger, which anger is the author of that prophane reſolution. *Sect.* 45.

Sect. 46. Yet thirdly, if I might foreſee that my indifferent action would occaſion, though unjuſtly, his anger, and his anger produce the effect before mentioned, I think I ſhould doe well to abſtain from that indifferent action, in charity to him.

Sect. 47. But that with theſe cautions, 1. Unleſſe my indifferent action be ordinable to ſome good Chriſtian uſe, and deſigned by me to it; for then, as the Jewes reſolve that a tree ſet for fruit, though it chance to be worſhip't, is not made unlawfull by that means; ſo that indifferent *uſefull* action of mine will not be made unlawfull by the poſſibility of that ill conſequent: Or ſecondly, unleſſe that action in it ſelf indifferent, by lawfull authority be commanded, and ſo ceaſe to be indifferent to me who am under that authority: Or thirdly, unleſſe my abſtaining may as probably prove matter of anger to ſome other of contrary perſwaſions: Or fourthly, unleſſe that my abſtaining, or receding, or undoing what before I had done, be more likely to confirme him in his errour (which otherwiſe in time being not yeelded to, he may forſake) then to prevent or allay his cauſleſſe anger & thoſe effects of it: Or fifthly, unleſſe I uſe ſome means in prudence not only ſufficient, but probable to prevent this ſin of unjuſt anger in him before, or to reform it afterward.

Maimon. de Idol. c. 5.

Sect. 48. But if my abſtaining be like to fall into all or any of theſe inconveniences, then ſure I ought not thus to abſtain; becauſe when theſe conſequences do attend my abſtaining, they are nearer and more immediate to my abſtaining, then his reſolving againſt my preaching, is to my doing of it.

Sect. 49. And another conſideration alſo may be taken, that he that will ſo cauſleſly be angry and reſolve againſt the ordinary means of his ſalvation, will by the ſuggeſtion of the Devill or temptation of his owne corrupt humour, be likely to find out ſome other matter of quarrell againſt me and my preaching, *i.e.* againſt his own ſalvation, though I by abſtaining from that particular action deprive him of that.

Sect. 50. And laſtly, though I ſhall not define, yet I would have it conſidered, whether he that is ſo diſpoſed in ſoul and affection, that ſo gives up the reines of his paſſions, as upon every or no occaſion to break out into cauſeleſſe anger, uncharitableneſſe, and the effects of it forementioned, be at all the more innocent or leſſe culpable

culpable in the ſight of God by the not committing of ſome one act of that ſin, only through wanting that or any other one occaſion of committing that act. For as in good things God accepts the will for the deed, (if it be a firme and ratified will, a full actuall intention, and want nothing but opportunity to ſhew it ſelf) and again accepts him that hath expreſt that will by ten only acts, being by want of opportunity deprived of a poſſibility of adding one act more to the number, as well as him, which having the opportunity that the other wanted, hath exceeded him in the number of outward acts: So there may be ſome reaſon to fear, that an unreſiſted unreſtrained propenſion or conſent to evill that wants nothing but an occaſion to actuate it, will be as criminous in the ſight of God, as if (without any improvement or change, but only by meeting with that occaſion) it break forth into act: or that an habituall inclination to ſin in one man ten times actuated in the members, having no more occaſions to actuate it, ſhall be as ſadly puniſhed, as the ſame degree of inclination and intention through preſence of occaſion once more actuated.

The ſame conſideration will be proper to other particulars incident to the matter of Scandall. As when any thirſty drunkard actually importunate in the purſuit of his eſpouſed ſin, ſhall by occaſion of my feaſt fall into an open act of that ſin (and a hundred the like.) The queſtion then may be, whether ſuppoſing him bent to exceſſe, and not only habitually guilty of it, but actually intent upon it, and only kept off by want of occaſion, he would have had leſſe guilt upon his ſoul, if I had not then invited him. I conceive it hard to maintain the affirmative; for though with men, who ſee not the heart, no ſin is puniſhable but that in the members, (unleſſe in caſe of Treaſon) yet with God the ſin of the heart and the hand ſeems to be equally great, the act of the mind and the act of the body: And the minutely preparations of that to ſin as puniſhable, as the minutely execution of this. As in the Schoolmens reſemblance the preſſing of the ſtone to the ground is as great when it is withheld by my hand, as when it is actually moving toward the center. *Sect.* 51.

I confeſſe there is ſomewhat to be ſaid, and perhaps with probability on the one ſide. And I think S. *Auguſtine* ſomewhere *Sect.* 52.

expreſſeth his opinion, that though in good things God mercifully accepts the will for the deed, yet out of the ſame mercy and indulgence he puniſheth *not ſo* in evill things: Yet becauſe S. *Auguſtine* may perhaps mean the incompleat and not perfect act of the will, (which though we yeeld to be leſſe then the outward act, yet the compleat act of the will, wanting nothing but opportunity of execution, may ſtill be as great) Or however, becauſe there are not ſuch demonſtrable grounds of reſolution, as to yeeld clear conviction to all in this matter, and to aſſure the Chriſtian, that ſuch an addition of any outward act of ſin ſhall make the puniſhment the heavier to the habituall ſinner, and ſo the abſence of that outward act alleviate it; therefore although I ſaid I think he ſhould do well to abſtain, I dare not yet affirme that he is bound in charity to do ſo; Nothing but charity binding him to it; and the man that ſtill hath that propenſion unreſiſted, being (upon this ſuppoſition, which we have made not improbable) like to reap little profit from that charity.

As free, and not uſing your liberty for a cloak of Maliciouſneſſe, but as the ſervants of God. 1 Pet. 2. 16.

But I ſay unto you, That whoſoever is angry with his brother without a cauſe ſhall be in danger of the judgement. Mat. 5. 22.

OF

OF WILL-VVORSHIP.

Προφῆται δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.

By HENRY HAMMOND D. D.

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OF WILL-WORSHIP.

THe word ἐθελοθρησκεία, or *Will-worſhip*, hath for ſome time had the ill fortune to paſſe under an ill notion, and bee taken for ſomewhat reprovable in a Chriſtian: how juſtly, I ſhall briefly enquire. *Sect.* 1.

That this word is not uſed in the Greek Tranſlatours of the old Teſtament, or the Apocryphall Authours, (no not ſo much as θρησκεία, of which it is compounded, but once or twice in the Book of *Wiſdome*) will be acknowledged by any which ſhall make enquiry: and therefore it cannot be expected, it ſhould receive any light from thence. And in the new Teſtament, it is an ἅπαξ λεγόμενον, but once uſed, *Col.* 2. 23. and for other Authors it may ſuffice to have obſerved, that it is not uſed by any, but thoſe who (in all probability) have it from this place of Saint *Paul*. And ſo the reſult of this enquiry will be, how it is uſed, and what it ſignifieth in this one place: which muſt be done by examining the context. *Sect.* 2.

The Apoſtles diſcourſe in that place of δόγματα, or *doctrines of men*, teaching ſome things to be forbidden by God, that God forbiddeth not; where yet you muſt obſerve, he doth not ſpeak of cõmands, but doctrines; *i.e.* not of the prohibition of the Magiſtrate expreſſed by any act of poſitive humane Law (which in indifferent things is permitted to him to interpoſe, and being ſo interpoſed, by vertue of the Apoſtles precept for obedience will have the power of obliging;) but of falſe teachers impoſing them upon their brethren, as Gods commands, when they are not; this is called *Dogmatizing* in this place. *v.* 20. (and *teaching for doctrines the traditions of men*, *Mat.* 15. 9. which if the Magiſtrate ſhould do, he ſhould thereby incurre the cenſure of a falſe teacher alſo) *i.e.* (as it is cleare by the former part of the Chapter, and particularly, *Sect.* 3.

cularly, *v.* 16.) urging ſome aboliſh't Ceremonies as ſtill in force by divine precept, which whoſoever doth, he tels them, *Gal.* 5. 2. *That Chriſt ſhall profit them nothing:* upon this ground, that *Chriſt* comming as the ſubſtance typified by thoſe legall Inſtitutions, did conſequently ſet a period to the obligingneſſe of thoſe Inſtitutions; which, if it ſhould be ſtill urged, would be *interpretative* the denying of Chriſt, and ſo moſt juſtly the forfeiting thoſe benefits, which are to be expected from him; & therefore though S. *Paul* might lawfully (and did) circumciſe *Timothy*, yet the urging of Circumciſion, (or any ſuch Judaicall rite, which Chriſt meant to abrogate) for a Doctrine, or teaching that it was then neceſſary for Chriſtians, was in this opinion, the denying of Chriſt: in like manner, as the teaching the abrogation of any of the morall Commandements, meant by *the Law and the Prophets, Mat.* 5. 17, which Chriſt meant not to abrogate by his comming, is on the other ſide cenſured as a moſt unchriſtian thing, *v.* 19. and a kind of denying of Chriſt alſo.

Sect. 4. This will by the way explaine that difference (convenient to be premiſed) betwixt making of poſitive humane Lawes in indifferent things (which the frequent commands of *obeying Magiſtrates* preſuppoſe to be Lawfull; for if there were no legality in the giving of ſuch commands, the obedience to them being given could not be impoſed on Conſcience, as it is, *Rom.* 13. 5. And if the matter of the Command were before commanded by God, 'twere then no longer obedience to the law of the Magiſtrate, but onely to God: and for an example of this even in matters of Religion, take the example of *David*, who 1 *Chron.* 23. *v.* 24, and 25. numbred the Levites, or appointed them to ſerve and do the work of the houſe of the Lord from the age of twenty yeares and upward (upon a ground there ſpecified, *v.* 25.) whereas by the command of God to *Moſes*, *Num.* 8. 24. this ſervice belong'd to the Levites, but from twenty five yeares old and upward, till the age of fifty yeares, and then they ſhall ceaſe waiting, *v.* 25.) and urging or teaching things for divine commands, which either never were commanded by God, or elſe are now out-dated, and the obligingneſſe taken from them by Chriſt. The latter of theſe is it on which the diſcourſe of the Apoſtle proceeds here, without any reflection on the former.

His

His meaning in this particular he farther expreſſeth, by naming ſome forms of theſe dogmatizers, *verſ.* 21. [*touch not, taſte not, handle not*] noting thereby thoſe kinds of doctrine, which affirm men obliged to faſting, or abſtinence from ſuch or ſuch meats (the word ἅπτεσθαι, to touch, ſignifying to eat among good authors) which now 'tis by Chriſt made free to all men to uſe *ſine diſcrimine*. Then *v.* 22. he paſſeth a cenſure on ſuch dogmatizing and on all ſuch out-dated, yet continued legall performances [ἅ ἐστι πάντα εἰς φθοράν] *all which are to deſtruction, i. e.* deſtructive or dangerous, (not as we render it [*all which are to periſh*] τῇ ἀποχρήσει, by the abuſe (not as we render it [with the uſing:) The Originall enforces no ſuch ſenſe, and the way of interpretation that is ordinarily affixt to that ſenſe [the periſhing of the meat by going out into the draught] (when the Apoſtle ſpeakes not of the meat, but of the commands of abſtaining) makes the ſenſe ſufficiently improbable. The full importance of the words is, that when theſe abſtinences are thus impoſed and taught, as divine obliging precepts, this is an *abuſe* of them, (which were otherwiſe innocent things) and that abuſe annext makes the very uſe of them dangerous or deſtructive: which is the ſenſe of what the latine Fathers, Saint *Auſtine*, and Saint *Ambroſe* have ſaid on this place: *ſunt in interitum & æternam perditionem, ſi credant ea neceſſaria ad ſalutem, They are to deſtruction, and eternall perdition to them that beleeve them neceſſary to ſalvation.* *Sect.* 5.

Having thus ſet a mark on them for caution, he addes a diſtinct ſpecification of that which makes them ſo dangerous, or deſtructive (which in themſelves were not) [κατὰ τὰ ἐντάλματα καὶ διδασκαλίας ἀνθρώπων, *after the commandements and doctrines of men.*] which words, whether they be annext to δογματίζεσθε, *verſe* 20. (the middle words being read in a Parentheſis, as our Engliſh reads them) or whether to the immediately precedent, they do point out that wherein the danger doth conſiſt, to wit, impoſing on men humane *ordinances* or *doctrines: i. e.* thoſe things, which though they are commanded by God, are yet by men affirmed, and pretended, and taught (though as we ſay, magiſterially, or without proofe) to be ſo *commanded*. *Sect.* 6.

Having thus farre expreſſed the danger of taking up ſuch doctrines upon falſe-Teachers impoſing them, the Apoſtle then by *Sect.* 7.

way of cloſe (either to take off the varniſh under which they are commended to mens practice, and by which it is made probable to them, that they are commanded; or elſe to ſet downe the ſimple nature of theſe things abſtracted from all ſuch accidentall abuſe) addes this briefe deſcription of the doctrines themſelves, or the abſtinences they teach [Ἅτινά ὅτι λόγον μὲν ἔχοντα σοφίας, ἐν ἐθελοθρησκείᾳ, καὶ ταπεινοφροσύνῃ, καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι, πρὸς πλησμονὴν τῆς σαρκός] theſe words are variouſly rendred by Interpreters, as having great difficulty in them. The moſt ſimple genuine ſenſe me thinks might be this [which things have λόγον σοφίας, *rationem ſapientiæ*, ſome true, at leaſt appearing *notion of wiſdome*, in them (wiſdome in Scripture phraſe ſignifying piety) *i. e.* have either ſome reall matter of piety in them, (for ſo λόγον ſignifies: and this would be more cleare, if we ſhould read ἃ τινὰ, diſjoyned, not in one but two words, thus [ἃ τινά ὅτιν ἔχοντα λόγον, *&c. which things have ſomewhat of piety in them*, or being conſidered *in ſome reſpect* have *piety in them*;) or, as the Fathers ſeeme rather to have underſtood it, ſome colour, ſome appeareance of piety; *to wit, in voluntary worſhip & humility, and ſeverity toward*, or puniſhing of, *the body*: as the word ἀφειδία ſignifies: and the margent of our Bibles acknowledges: and *not in any honour or care of the body*, (for ſo τιμὴ in the new Teſtament by an Hebraiſme ſignifies, that honour which is expreſt in relieving of wants, *Mat.* 15. 5. 1 *Tim.* 5. 17.) not in adminiſtring to the body *omnia neceſſaria ad ſaturitatem carnis explendam*, as Saint *Hierome* hath it, all things neceſſarie *to the filling, or ſtuffing, or ſatiating of the fleſh*: for ſo πλησμονὴ ſignifies. And I confeſſe I cannot ſufficiently wonder what ſhould move ſome learned Interpreters to explaine that word by *mediocritatem ad ſimplicem uſum reſtrictam, A mediocrity without any exceſſe*, when the word in all authors ſignifieth *ſatiety* or fulneſſe: In *Galen* 'tis uſed for repletion or ſurfeit: and in all Attick writers for ſomething like that: which made *Robertus Stephanus* in his Greeke Concordance render it *ſatietas* in this place: and among the tranſlatours of the old Teſtament, all the Hebrew words that are rendred by it, are of the ſame nature, ſuch are רשן fatneſſe, טרח *gravamen*, רביבים from רבב *multiplicare*, and eſpecially שבעה from שבע *ſatiatus eſt*, which is by them eighteene times rendred πλησμονή.

This

This laſt part of the verſe is added, I conceive, to illuſtrate the former *à contrario*, and ſo to ſhew that there is ſomewhat of true or pretended piety in thoſe former doctrines by their contrariety to that tending, and filling, and pampering of the fleſh, which is ſo unlike piety or Chriſtianity: and though the connexion of this laſt clauſe with the reſt be ſomewhat perplext, yet you ſhall find it but little more cleared by any other interpretation that will be affixt to it; and upon examination I am a little confident, that this which I have given is the moſt prompt, and proper, and genuine rendring of the verſe, that will be met with among interpreters. *Sect.* 8.

Which being acknowledged, there will be no doubt or difficulty in reſolving, that there is no ill character ſet upon ἐθελοθρησκεία, or will-worſhip by the Apoſtle in this place. And if you demand what it is that is noted by it, I anſwer punctually, That voluntary worſhip, or acts of Religion, which the Hebrewes call נדבה *the free-will offering* often mentioned in the Pentateuch, which was not required of them by any obligation of particular law, and yet was not wont to be condemned or ſuſpected, but accounted as acceptable to God: under which head the abſtinences here ſpoken of may not unfitly be comprehended. *Sect.* 9.

For the clearing of all which I ſhall, firſt, give my reaſons for my firſt aſſertion, that ἐθελοθρησκεία is here uſed in a good creditable ſenſe. Secondly, I ſhall gueſſe at the grounds, or occaſions of the ordinary miſtake of it in them that take it for a fault. And thirdly, I ſhall adde ſomwhat concerning thoſe voluntary oblations noted by it, as they may be appliable to us Chriſtians. *Sect.* 10.

A firſt reaſon of my aſſertion is, becauſe *Will-worſhip* is here joyned with two, not only lawfull, but laudable Chriſtian vertues: as, firſt, with *humility*, which being by *Calvin* interpreted in this place *Dei & hominum reverentia*, the reverence both of God and men, is without doubt a Chriſtian vertue, (& hath nothing in this place to ſet an ill character upon it, what ever it may verſe 18. being joyned with worſhip of Angels) and being ſo, cannot be ſo ill company as to defame the will-worſhip to which it aſſociates, but will rather plead for it, that it is of the ſame making, a Chriſtian vertue alſo. Secondly, 'tis joyned with puniſhing, or not ſparing, or (as *Calvin* varies the phraſe) mortifying of the *Sect.* 11.

body, which as an act of self-denyall cannot be unaceptable to Christ, and as a species of ἐκδίκησις, *revenge*, 2 *Cor*. 7. 11. will deserve to be numbred among the effects of godly sorrow.

Sect. 12. A second reason is, because these very doctrines of abstinence, &c. are here said in respect of the will-worship, &c. discernible in them, to have λόγον σοφίας, *rationem sapientiæ*, somewhat of wisdome or piety in them: which [somewhat] if it be reall, according to the former interpretation of the word λόγος, it will then be parallel to that which is said upon the like occasion of σωματικὴ γυμνασία bodily exercise, 1 *Tim*. 4. 8. which doth belong not to the *gymnici agones*, the Olympick exercises, as some contrary to the context would wrest it, but to such kind of ἀσκήσεις, abstinence, continence, &c. mention'd *v*. 1. which though, when they are taught as necessary (to the defaming of marriage or meats, as ἀπόβλητα, unlawfull and to *be refused*, *v*. 4. and in the style of the Fathers, and councells, βλαβερὰ καὶ βδελυκτὰ, *hurtfull* and *abominable*) are then signes of apostasie from the Faith, *v*. 1. yet considered in themselves as voluntary acts, are there said to be profitable, or (though in an inferiour degree being compared with piety, yet) εἰς ὀλίγον ὠφέλιμοι, *a little profitable* still, or profitable for a little. But if that interpretation of [λόγον] will not be accepted, but [*speciem*] *shew of wisdome* be required to be taken in its stead, yet will the Argument be still of validity; For can any thing be said to have so much as a *shew* of wisdome or piety in respect to *will-worship* in it, if that *will-worship* thus pretended, passe confessly either for foolish, or impious? Can any thing be represented to me as having so much as a *shew* of piety, in respect to rage or lust discernible in it? Certainly, whosoever would make such a recommendation, must, if he speak in earnest, suppose somewhat really of piety in those passions also, or otherwise they cannot impart so much as a *shew of piety* to any thing else.

Sect. 13. A third reason is, because the Greek Fathers in their expositions of this place, though they interpret λόγον, only of appearance or shew, as contrary to δύναμις and ἀλήθεια, power and truth, or as *Oecumenius* hath it, πιθανολογίας λόγον ψιλὸν, a bare shew of probability, yet generally they paraphrase will-worship, and humility, & not sparing of the body by words of good savour. Thus St. *Chrysostome*, δοκεῖ γὰρ εὐλαβής τις εἶναι καὶ μέτριος καὶ τοῦ σώματος κατα-

ρρεῖν,

ἐν, ἐκ ἐστίν. *He appeares pious, and moderate, and a contemner of the body*; and then all the fault is, that he is not truly what he appeares: and *Theophylact* hath the same words, and *Oecumenius* comes very near ὑποκρινομένων εὐλάβειαν ἐν τῇ θρησκείᾳ, *&c.* pretending (*i.e.* having a shew of) *piety and devotion in worship*: by which 'tis cleare, what notion they had of ἐθελοθρησκεία, to wit, that of devotiousnesse, piety, the thing which is commended (by that word) in *Simeon*, *Luk.* 2. 25. δίκαιος καὶ εὐλαβής, just and devout: and *Act.* 2. 5. & 8. 2. and prescribed by Saint *Paul Heb.* 12. 28. and so sure farre enough from any ill notion; even so farre, that the interpreter of *Clemens Alex*: rendreth ἐν ἐθελοθρησκείᾳ *in religione*, in religion. P. 447.

A fourth reason, because by this way of interpreting, that very obscure place, which hath posed so many, may conveniently be understood, and this prove the importance of it. That such doctrines are destructive of Christian religion, in obtruding humane out-dated *Judaicall* Constitutions for *divine precepts*, still obliging Christians (as they that urge the necessity of circumcision, *evacuate the doctrine of the Gospell*, *Gal.* 5. 2.) and yet in some respects have *piety* in them, at least a *shew of it*, to wit, in *Will-worship*, *Humility*, &c. Sect. 14.

A fifth, because that which *Hesychius* saith of this word, is very agreeable to this interpretation, for he renders ἐθελοθρησκεία by ἐθελοσέβεια, voluntary worship or piety (as ἐθελοκωφῶν a word used, *Eccl.* 19. 27. is saith he, ἐθελόντως κωφεύων, ἐθελοπρόξενος, ἑκὼν πρόξενος) the very notion of the נדבה I told you of, so ordinarily rendred by the LXXII. ἑκούσια, voluntary gifts, or offerings, or performances. Sect. 15.

A sixth, because reason it selfe assures us, that those things which are done in the service of God, are not therefore ill because they are spontaneous, (the voluntarinesse of an action is not able to defame it, if there be no ἀνομία, no irregularity imputable to the action it selfe, abstracted from the voluntarinesse; there being no *universall negative* command in the Scripture, especially the New Testament, prohibiting all things and degrees of things, besides what are in particular commanded) but on the other side, when in the service of God, a man out of a pious affection (of love and gratitude inciting to do things acceptable to God: as well as of feare deterring from all that is prohibited) shall (in conformity Sect. 16.

to

to God's *generall* commands, and the doctrine of the Goſpell) do any thing elſe, beſide what God hath commanded by any particular precept, this action of his, is to be accounted ſo much more commendable and acceptable to God, piety being one of thoſe vertues *quarum tantæ ſunt amplitudines, ut quantò auctiores ſunt, tantò ſint etiam laudatiores:* which have *ſuch width of compaſſe, that the larger they are, they are alſo ſo much more commendable*; and withall the more *voluntary* and *ſpontaneous*, the more *acceptable*. To which that of the ſonne of *Syrach* is agreeable, *Eccl.* 43. 30. *When you glorifie the Lord, exalt him as much as you can, for even he yet will far exceed; and when you exalt him, put forth all your ſtrength, for you can never goe farre enough, i. e.* how farre ſoever you exceed the *particular* command, you are yet within the compaſſe of the *generall*, and in reſpect of that can never be thought to have done enough, though the particular act or the degree of it, be ſomewhat that you are not particularly obliged to.

Agellius Noct. Att. l. 4. c. 9.

Sect. 17. Having thus vindicated this word from the abuſe and reproach laid on it, it follows in the ſecond place that I point at the ὅρον τῦ λόγου that which ſeemes to have cauſed or occaſioned this abuſe, and that I conceive to be ſome one or more of theſe foure things.

Sect. 18. 1. That the vulgar Latine tranſlation renders ἐθελοθρησκεία *ſuperſtitio*, from whence I conceive it is that Maſter *Calvin* hath taken confidence to ſay, that *Superſtitio Græcis dicitur* ἐθελοθρησκία, and Saint *Jerome* agreeable to that tranſlation, (which in this was moſt probably his) *Infelices Judæi quantâ ſuperſtitione vivant inter nationes, dicentes, Ne tetigeris, ne guſtaveris*, &c. Whereas the truth is, δεισιδαιμονία is the Greek for Superſtition, and ἐθελοθρησκεία ſignifies it no more, then θρησκεία doth, which although it be by *Etymologiſts* deduced from θρέξ, and ſo appropriated to ſome cuſtomes of the *Thracians*, and abuſively belongs to καταλιπὼν ἡ ἀφιέρωτος ἱερουργίας, ſuperfluous and curious worſhips, as *Plutarch* hath it, yet in ſimplicity of ſpeech ſignifies worſhip, and in holy writ is uſed in this good ſenſe. *Acts* 26. 5. *Ja.* 1. 17. (and never otherwiſe but when the adjuncts alter it) and from thence the compound ἐθελοθρησκεία, voluntary or ſpontaneous worſhip.

ad Gal. c. 3. t. 9. p. 171

Sic. & qu. 10. ad Algas. t. 3. p. 171.

In Alex.

Sect. 19. 2. That among the Jewes in the time of the θεοκρατεία, or *God's immediate præſiding among them*, all was to be done according to the

the paterne (*in monte*) in the mount; ſo ſome men have reſolv'd themſelves and laboured to perſwade others, though without any New Teſtament evidence, (Chriſt having no farther interpoſed in this matter, nor the Apoſtles, then that all be done decently and ordinately, and that obedience be paid to the higher powers in thoſe things, wherein the law of nature, and the Goſpell hath neither commanded, nor prohibited) that no rite, no circumſtance, no degree of worſhip may be uſed in the Chriſtian Church, but what hath Chriſts example or particular precept to authorize it; which aſſertion being ſo irrationall and proofeleſſe, and yet ſo reſolute not to yeeld, hath been faine to catch at any thing to ſuſtaine it, which can come within its reach, and in deſtitution of other auxiliaries, hath faſtened on this (though but ſound of) word, and taken advantage by the obſcurity of this one text to impoſe upon eaſie readers this falſity, that what ever is not commanded by Chriſt by his particular precept, or juſtified by his example, is cenſurable under the title of Will-worſhip, though otherwiſe in reſpect of the matter of it, it would not be cenſurable. Which concluſion when we conſider what ſmall ground it hath in that obſcure text thus explained, we ſhall have little temptation to reſolve on, as a foundation to ſuperſtruct any other doctrines upon, (which we muſt not do but upon plaine undoubted texts) or to conclude thoſe actions *criminous*, becauſe *voluntary*, which we may rather moſt juſtly conclude juſtifiable, becauſe not prohibited; and not only ſo, but alſo acceptable to God if agreeable to his general commands, & the doctrine of the Goſpell, and the more acceptable for the voluntarineſſe, as being in that parrallel to thoſe oblations which are pronounced moſt acceptable. A paſſage I have lately obſerved, which though it be not of any great authority, yet appearing at the firſt ſight diſtinctly contrary to my preſent affirmation, I have thought not impertinent here to take into conſideration. It is in *Photius's* ἐκλογαὶ out of *Philoſtorgius* ſet out very lately by *Jacobus Gotofredus* in Greek and Latine. The words in Latine (which is the language which thoſe who are moſt ſubject to be abuſed in this matter will be moſt likely to read him in) are theſe. *Theophilus ad Indiam profectus eſt, multaque quæ apud eos haud ritè fiebant, emendavit; nam & ſedentes audiebant lectiones Evangelicas, & alia quædam faciebant* *Hiſtor. Eccl. l. 3. 5.*

bant quæ lex divina non præcipit. Which words by affirming [*that 'twas a fault, to be mended in them, to doe ſome thing which the divine law commands not*] ſeeme to conclude againſt all voluntary worſhip uncommanded by the word of God, as abſolutely unlawfull; how juſtly, you ſhall now diſcerne. To which purpoſe you muſt firſt obſerve the words in the Greek, which in *Gotofreds* copy runne thus, καὶ ἄλλα τινὰ ὧν μὴ θεῖος θεσμὸς ἐπιτάττει, διαφέρονται, but in the manuſcript in the publiek Library, have ἐπιχωρεῖτο in ſtead of ἐπιτάττει; this undoubtedly is the truer reading, and the meaning of the word is, to admit, permit, or to uſe, *invaleſcere, vel obtinere*, to prevaile or obtaine for the uſage of any thing. To which if you add that θεῖος θεσμὸς ſignifies not the law or word of God, but the ſacred Canons or cuſtomes of the Church (which beſide other arguments is cleare by *Nicephorus* his repeating thoſe ſame words (out of *Photius*, for 'tis cleare by other evidences that *Nicephorus* made uſe of *Photius's Eclogæ*, and not of the entire copy of *Philoſtorgius*) onely with this change of ἐκκλησιαστικὸς for θεῖος, as *Gotofred* in his notes acknowledges) the product will then be only this, that the thing which in thoſe *Indians* was amiſſe, and reformed by *Theophilus*, was the ſitting at the reading of the Goſpell, and doing ſome other things which the Eccleſiaticall or ſacred Canons did not allow of, or uſe, for which they were not in force; and ſo the place will yeeld us an authority from the antient Canons for ſtanding at the reading of the Goſpell, but offer us nothing which we ſhall need to quarrell with. He that is not ſatisfied with this account which I have given him of this place, I ſhall deſire, will conſider whether it be probable that the ſitting at the reading of the Goſpell ſhould goe for a fault, only becauſe the Scriptures commands it not. This I am confident will not be affirmed by the adverſaries of my preſent aſſertions, who for the moſt part chooſe to ſit at the reading of the Goſpell, upon this very ground, becauſe ſtanding at that time is not commanded in the Scripture. The caſe I conceive ſo cleare that I ſhall not farther enlarge upon it.

Sect. 20. A third ground or occaſion of this abuſe of the word I ſuppoſe to be the affinity of the 18. verſe of that chapter to the *Col.* [*Let no man deceive you in a voluntary humility*, &c.] to this now in hand. For I am perſwaded many men have not obſerved the great-

great diſtance between them, and for want of doing ſo, have thought ἐθελοθρησκέια here ſubject to all the ſame charges which the worſhip of Angels is there guilty of, and ſo particularly of that crime of Superſtition, which the worſhippers of Angels cannot be freed from; eſpecially ſeeing that they, like the Dogmatizers here, did teach that worſhip to be the will of God, and that God was honoured in the worſhip of thoſe Officers of his; the error which, as *Maimonides* obſerved, hath brought the greateſt part of Idolatry firſt into the world, *exiſtimando hanc varietatem eſſe Dei voluntatem*, when men conceived and taught that theſe vain Idolatrous or ſuperſtitious worſhips were the will and pleaſure of God. *De idolol. c.* 1.

For the clearing of this matter, and rectifying the miſtake, I ſhall not doubt to affirm, that the prohibition in the 18. verſe (though in ſome tranſlations it ſeems to belong to this matter of Will-worſhip, and conſequently to ſet an ill character upon it, and although *Clemens Alexandrinus* compound both theſe verſes together, reading thus, μηδεὶς ὑμᾶς καταβραβευέτω ἐν ἐθελοθρησκείᾳ ταπεινοφροσύνης καὶ φειδίᾳ σώματος, yet) will be found not at all to belong to it, if the Greek text in that chapter be conſulted with, and the Hebraiſme in θέλων be taken notice of. *Sect.* 21. *Strom. l.* 3. *p.* 447.

To which end you may obſerve theſe two things, 1. That the words are not in the original ἐν ἐθελοταπεινοφροσύνῃ, καὶ ἐθελοθρησκείᾳ, but θέλων ἐν ταπεινοφροσύνῃ, καὶ θρησκείᾳ. Now the word θέλω hath in the Septuagints tranſlation of the old Bible, (and by proportion may have alſo here) a ſenſe which Atticall writers have not taken notice of, and it will by Analogy be fitteſt rendred thus [pleaſing himſelf, or delighting in humility and worſhipping of Angels;] (or as Saint *Hierome* explains it, *Superbus ficta humilitate*, proud of a feigned humility) as 1 *Sam.* 18. 22. The Septuagint read θέλει ἐν σὶ ὁ βασιλεὺς, which the Engliſh out of the Hebrew render [The *King delighteth in thee*,] and ſo 2 *Sam.* 15. 26. and very often in other places, upon this ground or Originall that the Hebrew ſignifies both *acquievit*, and *voluit*, to *delight in*, and to *will*; and ſo in the old Teſtament is rendred promiſcuouſly, εὐδοκέω *I am well pleaſed*, and θέλω *I will*, and one ſometimes uſed when the other would be more proper, (which cuſtome is not unuſuall in the new Teſtament, for thus you ſhall *Sect.* 22. חפץ

finde it, *Mat.* 27. 43. ῥυσάσθω αὐτὸν εἰ θέλει αὐτόν, which though we there render, (*Let him deliver him if he will have him*, inſerting the word [have] and by that indeed ſomewhat changing the ſenſe) yet, *Pſal.* 22.8. (whence 'tis apparent the words are taken, and where the Septuagints render חפץ by θέλει) we render it, *let him deliver him, if he delight in him.*

Sect. 23. ἀνάξιον λέγοντες μεγαλειότητος τοῦ μονογενοῦς τὸ προσάγειν ἡμᾶς τῷ πατρὶ, καὶ μεῖζον ἢ κατὰ τὸν ἀνθρωπίνην σμικρότητα. εὐλογώτερον δὲ εἰ λέγειν, ὅτι, οἱ ἄγγελοι ὑπούργησαν τῇ ἡμετέρᾳ προσαγωγῇ, ἐκ τούτου δὲ εἰσῆγον τὴν ἀγγέλων θρησκείαν, καὶ ἔπειθον τοῦ ἀφελεστέρους τούτοις προσέχειν, ὡς σεσωκόσιν ἡμᾶς. *Theophil. in Col. cap.* 2.

But beſides, as this *delight or will* in this 18. verſe is faſten'd on an unlawfull thing, to wit, *worſhipping of Angels* (a thing not only not preſcribed, but prohibited by God) and includes ſuch an impious kinde of miſtaken humility that takes in others either as mediatours to God, or as to be adored beſide him, (as the *Angelici* in the Chriſtian Church, and the *Eſſeni* among the Jews did) ſo and in this ſenſe this worſhip (if you would from hence ſtyle it *Will-worſhip*, or what you pleaſe) ſhall be without any difficulty acknowledged by me to bee an unlawfull thing, as being the willing of that which God forbids; which though it be readily granted, yet it will remain true neverthe-leſſe, that *voluntary worſhip*, where the matter is perfectly *lawfull*, not forbidden, nay *approved* by a *generall* (though not commanded by any particular) *precept*, is far enough from having any tincture of evill in it. But this would deſerve a larger diſcourſe by way of Comment on that verſe. In the mean while, this may ſerve to ſhew how groundleſſe the miſtake is that ariſeth from hence.

Sect. 24. The 4. and laſt occaſion of this miſtake which I ſhall obſerve, is the uſe of a word in *Epiphanius* (which I perceive to be taken notice of by learned men) ἐθελοπεριοσοθρησκεία, which being attributed to the *Phariſees* there, (who, ſaith he, were ſo called for that reaſon, the word *Phariſee* comming from an Hebrew primitive, which ſignifies *ſeparation* or *diſcrimination*, and ſo denoting ſome performances in them, wherein they *exceeded* other *Jews*) may perhaps ſeem to be taken in an ill notion.

פרש

Sect. 25. To which I anſwer, Firſt, that if ἐθελοπεριοσοθρησκεία, were a deriotation of ſome ill, it would not yet neceſſarily prejudice ἐθελοθρησκεία which we ſpeak of; becauſe the περισσὸν added in that word, noting *abundance* or *ſuperfluity* (which perhaps may referre either to ſome unlawfull, or at leaſt vain luxuriant matter, taken into that worſhip; as for example, either prohibited *objects*, or noxious,

nonious, at leaſt burthenous in the number, or in the quality ridiculous *ceremonies*) might turn that into evill which the *voluntarineſſe* or *uncommandedneſſe* of them were not able to do.

But then, Secondly, I cannot acknowledge, that that word is by *Epiphanius* there taken in an ill ſenſe: all that the context enforces, is but this, that that is the meaning or interpretation of their name; and ſure it is not neceſſary, that becauſe the *Phariſees* were evill men, or had ſome great faults, therefore their name ſignified ſome ill thing, for ſure if their name was aſſumed by their own choice, they would not be ſuch ill carvers to themſelves, (I am ſure other *Hereticks* were not, as the *Novatians* called themſelves καθαροί, *pure*, and the Montaniſts, πνευματικοί, *the ſpirituall*, *&c.*) and that it was impoſed on them by other men 'tis not affirmed: and beſides I remember that ſome other ancient writers interpret that name by ἀφωρισμένοι τῷ θεῷ *ſeparate or ſet apart to God*, and no man will think there is any hurt in that, ſave onely the vanity of uſurping that title, and incloſing it from all others. *Sect.* 26. *Chryſoſtome. Oecumenius. &c.*

The truth is, that was the main crime that defamed the *Phariſees*, their cenſorious proud deſpiſing of other men, whom they thought not ſo godly as themſelves; and therefore I remember 'tis Saint *Chryſoſtome*'s advice, that when the Phariſee and the Publican are compared by *Chriſt*, and the Publican preferr'd, we ſhould be carefull, not to prefer the Publicans *ſins* before the Phariſees *good qualities*, before his *faſting*, and *tithing*, &c. but only the Publicans *humility* before the Phariſees *pride*, the *Publicans judging himſelf*, before the *Phariſees* faſtidious *contemning* of others. For the Phariſees exactneſſe in thoſe particulars neglected by others, or not obſerved in that height, is ſo far from being reprehended in the ſcripture, that 1. 'tis diſtinctly ſaid, that the ἔδει or *oportuit* [*theſe things ought yee to have done*] belonged (to the doing of thoſe other things omitted by them, *judgement*, *mercy*, *and faith*, and) not to the *leaving* thoſe *undone*, which they did obſerve. 2. Saint *Paul* ſpeaking not contumelioully or ſarcaſtically, but ſadly of himſelf, cals that *Sect* of the Phariſees by an honourable title ἀκριβεστάτην αἵρεσιν τῆς θρησκείας, *Act.* 26. *a way of the greateſt ſtrictneſſe in religion.* Which though it excuſes not the Phariſees other faults, yet it is far from being *Sect.* 27.

it ſelf any ill character, or leaving any blemiſh upon their voluntary religious performances, wherein their ſuperlative ſtrictneſſe conſiſted.

Sect. 28. To theſe I ſhall adde a third anſwer, which the learned criticall writers concerning the Sects amongſt the Jews will authorize, that the originall of theſe Phariſees was from the חסידים or *Haſidæi*, who were ſo called for their exceſſe of piety and charity, their voluntary performances above what the law required of them. Theſe are mentioned, 1 *Mac.*2.42. and deſined to be ἐκουσιαζόμενοι τῷ νόμῳ, we render it voluntarily devoted to the law, but the phraſe ſignifies thoſe that in their obedience performed voluntarily ſome things which the law required not, and ſo differed from the *Karraim* or *Karei* who did that only which was commanded by law. Of both which compared together 'tis the learned and the Proteſtant *Scaligers* obſervation, *Elench. Trihæres. cap.*22. that as no man is required to do more then is commanded him, (and ſo the *Karraim* are juſtified) ſo no man is to be quarrell'd with for doing better, when he is bound to doe ,well; or for performing much when a mediocrity is required of him, and ſo the *Haſidæi* juſtified alſo, and with them the ἐθελοθρησκεία we ſpeak of. But when that ἐκουσιασμὸς (ſaith he) became ἀνάγκη, when thoſe voluntary free-wil-offerings began to be formed into precepts, and entred into books, then from *Haſidim* or pious men, they became dogmatizers, laid obligation upon all to doe as they did, and then being not obeyed in their ſevere preſcriptions, diſcriminated themſelves from all others, as the only obedient ſervants of God, and ſo called themſelves פרושים Phariſees, divided not only from the reſt of the prophane world, which did not as they did, but from the very *Haſidim* themſelves, who performed as much as they, but thought not themſelves obliged by law to doe ſo. Which being the notion of the Phariſees, may by *Epiphanius* be expreſt and cenſured by the word ἐθελοταπεινοθρησκία, as they that in *Coloſſ.* 2. offended not in the will-worſhip, did yet in the dogmatizing, and ſo the *Haſidæi* wee may juſtifie, though not the Phariſees, the ἐθελοθρησκεία though not the ἐθελοταπεινοθρησκεία. All this I thought not amiſſe to add *ex abundanti*, more then the neceſſity of the preſent diſquiſition required of

me,

me, that I might have my נדבה or *voluntary oblation* to preſent to the Reader alſo.

Now for the third and laſt thing propoſed, concerning thoſe voluntary oblations under the law, it will be worth obſerving; firſt, that they were a part of the worſhip and ſervice of God when they were performed, and therefore avowed by thoſe *Generall precepts* which reſpect that worſhip of his; ſecondly, that they were not commanded particularly by any *particular* command of God's in the law, but were left to every mans liberty (except it were in caſe of vow, which yet it was free to him not to make,) and ſo were *Spontaneous*, not neceſſary; and thirdly, that *Lev.* 22. there is a law, by which he that offers them is forbid to offer them *maimed or blemiſht*, *v.* 20. from all which together it appears, that they were *voluntary*, and yet allowed by God and accepted. And then I cannot ſee why there may not be ſomewhat in Chriſtianity of the ſame conſtitution alſo, *voluntary* and not *particularly* impoſed, and yet allowed by (and acceptable to) God; Nor why he that doth any ſuch thing, may not be called ἐθελοθρησκὸς, and the oblation or action it ſelf ἐθελοθρησκεία. Under which head or title I ſhould place whatſoever may by the doctrine of the Goſpel appear to be *acceptable to Chriſt*; and yet is not *commanded* by any particular command; or which is commanded for the *act*, but not for the *ſpecification* of it to time, or place, or degree, &c. *Sect.* 29.

Of which kind there be many particulars incident, both in the worſhip of God, and in actions of common life, if it were ſeaſonable to inſert them here. I ſhall onely mention one or two πρὸς δεῖξιν. God commanded not *David* to build him a Temple, nor to make tender of that ſervice, as will appear, 2 *Sam.* 7. 5. &c. Nay profeſſes himſelf content to live in tents and tabernacles. And yet *David's* intention to build a Temple for God, that magnificent deſign of his, though never ſo much exceeding God's command, is very acceptable to God, as appears by *Nathans* meſſage to him in that place, and *Solomons* comment upon it, 1 *Kings* 8. 18. Thou didſt well that it was in thine heart. In like manner Saint *Paul* might have received hire for his labour from the *Corinthians*, but would not; he made the Goſpel chargeleſſe to them, and counts and cals this *matter of boaſting*, *Sect.* 30.

sting, 2 *Cor*. 11. 9, 10. This was a נדבה in that Apostle towards his *Corinthians*.

Sect. 31. So again he might have abstained from going up to *Jerusalem*, *Acts* 21. a Prophet told him that *bonds expected him* there, if he went, *v*.11. and in that case to fly was justifiable by *Mat*.10.23. yet *Paul would needs goe up*, *v*. 13. that was his נדבה again.

Sect. 32. Thus works of mercy or Almes-giving are commanded by God; liberality and largenesse of hand and heart commended and promised a liberall reward, 2 *Cor*.9.6. *Laying by us weekly in store*, as God hath prospered us, is by Saint *Paul* appointed, 1 *Cor*. 16. 2. But then for the *quotum*, how much every rich man should set apart for this purpose out of his yearly revenue, what proportion of the whole, whether a thirtieth, twentieth, or tenth part, is not at all particularly defined. Or supposing that one of these proportions were defined, namely the thirtieth part every year, (equivalent to the tenth every third year, which among the Jews was designed for the δευτεροδεκάτη, πτωχοδεκάτη, the second *or poor mans tithing*) yet if I acknowledging this my duty, should yet resolve to exceed this proportion, and set aside a twentieth, or tenth, or fifth part of my estate, this must be acknowledged more then what I am particularly obliged to; and then so much of it as is more, will be my נדבה or free-will-offering, that now I speak of. Just as among the Jews, that proportion which they were by Law obliged to, was called their צדקה, *their righteousnesse*, which he that performed, satisfied the obligation of the Law in that behalf; and that which exceeded יתרון הטובה *abundance* or *excellency of goodnesse*, or mercy, or piety.

Sect. 33. In like manner prayer is a Christian duty, part of divine worship; Orall prayer a part of that, and that in the Closet as well as the Congregation.

In the performance of this duly qualified, there is no doubt, but the adjoining of bodily worship, whether of the eye, or hand, or knee, is not only lawfull, but acceptable in the sight of God, yet these not commanded particularly by any *particular command* of *Christ*, but onely avowed by the *generall commands* of *glorifying* God in our *bodies* as wel as *spirits*, by the example

ample of approved precedents in the Scripture, &c. Or if any ſhall conceive theſe to be under any particular command, then in ſtead of diſputing againſt him, I ſhall ſuppoſe it, and proceed, and advance in proſtration as a lowlier and humbler act of bodily worſhip then kneeling is, and this not affirmed to be particularly commanded, and ſo voluntary, yet ſure acceptable to God, if it flow from that vehement zeale of ſpirit and dimiſſion of mind, in confeſſion and ſenſe of ſinne, that I ſhall hope it doth, and be not polluted by any appendant vanity, or corruption, more then kneeling might be ſuppoſed to be, and then this is a נדבה againe, a free-will-offering of the ſame kind alſo.

So again *prayer* is a duty commanded, & for the frequency of uſing it *inceſſant continuall prayer*, *i.e.* ſay the learned in proportion to the *continuall or daily ſacrifices* among the Jewes, praier morning and evening every day, (or as the word uſed by S^t. *Paul*, 1 *Th.* 5.17. [ἀδιαλείπτως] is uſed by the Author of the 1 Book of *Mac.* 10. 12. 11. ὃν πάντα καιρὸν ἀδιαλείπτως, *we remember then that every ſeaſon inceſſantly*, (*i. e.* as the reſt of the verſe explaines it) *both in our feaſts and other convenient daies, in the ſacrifices, and in our prayers, &c.* Not omitting the daily conſtant times of prayer and ſacrifice.) To theſe two *David* and *Daniel* added a third time, and a Chriſtian now may ſurely do wel to improve it in publicke and in private to ſix or ſeven times a day; which number though countenanced by *Davids* reſolution of [*ſeven times a day will I praiſe thee*;] yet being not preſcribed by Chriſt will be his נדבה *free-will-offering* againe. The *matter* of it commanded, to wit, *praier*, but not the frequent reiterating of it daily. For if it ſhall be pretended that the precept of praying *inceſſantly* doth particularly deſigne this frequency, I ſhall anſwer that the [inceſſant] ſo interpreted, doth either require an interrupted continued praier, in that ſenſe that as *Paul* in preaching *continued his ſpeech till midnight*, *Acts* 20.7. (which to affirme is the hereſy of the *Eutychians*, and that which the objector cannot in earneſt think himſelf obliged to; For then ever to give over or intermit, or do any thing elſe, muſt be acknowledged a ſinne) or elſe denotes particularly that definite number of ſeven times, which if it ſhall be affirmed, will firſt be proofeleſſe, and denied as reaſonably as demanded: and then ſecondly, ſhall add one time more to my ſup- *Sect.* 34.

poſition, (and yet ſo as not to neglect the other duties of my calling) and that will be the נדבה I ſpeake of.

Sect. 35. If to all or any of theſe inſtances it be excepted or oppoſed that theſe may be ſuppoſed in Saint *Paul*, &c. to be *incitations* and motions of the Spirit, diſobedience to (and reſiſting of) which would have been a ſinne; I anſwer, firſt, that every ſuch freewill-offering is not a particular incitation or motion of the Spirit, ſuch as was obſervable in the Prophets of old, or indeed any farther then that ſignifies an act of a ſoule firſt renewed, then aſſiſted by the Spirit of God. That ſpirit is a ſoul to the ſoul, and is to that as the ſoule to the body; the body having a ſoul, and animated by it, moves and workes by that principle, and ſo the ſoul animated and ſtrengthen'd by Chriſt and his ſpirit, ἰσχύει πάντα, *is able to doe all things*, and actually doth them by the ſame ſtrength.

Sect. 36. Not to enter any deeper into that queſtion, then to this preſent matter is neceſſary, that which I meane will be beſt underſtood by noting the difference between the grace of ſanctification and the ſpirit of prophecy ſo vulgarly known; and I deſire it may be extended no farther then one example of *David* will explaine and juſtify, ſet down by way of narration, 2 *Sam.* 7. but repeated more clearely to our purpoſe, 1 *Kin.* 8. 17. 18. *It was* (*ſaith* Solomon) *in the heart of* David *my father to build an houſe for the name of the Lord God of* Iſrael, *and the Lord ſaid unto* David *my father, Whereas it was in thy heart to build an houſe unto my name, thou didſt well that it was in thine heart; Neverthleſſe thou ſhalt not build the houſe.* On occaſion of this paſſage I ſhall aske; was this which was in *Davids* heart, by the incitation of God in the ſenſe that the objector underſtands incitation, or was it not? If it was, then God incited him to doe ſomewhat which God had determined he ſhould not doe; as it's plaine by the laſt words, *Neverthleſſe thou ſhalt not build.* 1. I ſhall in charity hope the Reader will not affirme this, that God incites, or inwardly moves to that which he will not have done; therefore the ſecond muſt be reſolved on, that he did not incite; and yet the thing which was in *Davids* heart pleaſed the Lord, [*Thou didſt well that it was in thine heart*] and thence it followes that what is in good mens hearts, what they reſolve and doe, may be without this incitation of God's, and yet be acceptable to him, which is the

ſumme

ſumme of the firſt part of my anſwer.

But then 2. I anſwer, that if it be ſtill called an incitation of God, yet having expreſt what a kind of incitation it muſt be, the non-obedience to it will not be a ſin; for to make it ſo, it will be required, 1. That it be expreſt to come from God. And 2. That it comes from him *ſub ratione præcepti*, under the notion of a precept; whereas this incitation being ſuppoſed to be an inarticulate ſilent motion, not revealed in Scripture, or by voice from Heaven, or as the Prophets were, (φερόμενοι, *moved* or *carried by the Holy Ghoſt*, 2 *Pet.* 2. 21.) or by any other extraordinary way, ſo as to be clearly intelligible or diſcernible, whether it be from God or no, much leſſe that it is a precept of Gods, it cannot be thus obliging as a precept would be, to which obedience is ſo due, that non-obedience would be ſin. *Sect.* 37.

In brief, this voluntary oblation, as every good gift or Chriſtian action, I ſhall acknowledge to deſcend *from above*, *from the father of lights*; and thereupon *David* put it into his Thankſgiving or *Magnificat*, 1 *Chron.* 29. 14. (bleſſing God that the *people offered ſo willingly*.) But this will not conclude the particular, to which he or they were thus enabled and thus moved or inclined by God to be leſſe, but rather more voluntary, the action being the action of the man, thus willingly doing what he is by God enabled and moved by the Spirit, (God working in him both to will and to doe, the firſt by his renuing, the ſecond by his aſſiſting grace) and voluntary working or operating upon that ſtrength and motion, and then all that this infers is the obligation to gratitude, to humility, and not *boaſting* in them that have thus *received*, but not any kind of obligation to that particular action, for that muſt ſuppoſe a particular command. *Sect.* 38.

And there is great difference between theſe two, the precept, and the grace. 1. In that the precept belongs (becauſe given) to all, the grace to none but him that hath it, (and not obliging him neither, unleſſe the matter of it be *ſub præcepto* already, *i. e.* unleſſe the thing to which he is thus moved by the Spirit of God, he were otherwiſe obliged to by ſome other command. (For in that caſe it is that Saint *Stephens* reproof hath place, *Act.* 7. 51. [*Ye doe always reſiſt the holy Ghoſt*,] which in the caſe in hand we ſuppoſe him not to be.) 2. Becauſe it is the deſign of a *Sect.* 39.

precept to lay an obligation, and that *ſub periculo animæ*, if it be not obeyed; but of grace not ſo; but only to ſtrengthen and incline, which he that makes uſe of as he ſhould, is promiſed a reward for ſo doing, *more grace* here, (according to the parable of the talents concluded with *Habenti dabitur*) & a richer crown or reward hereafter; And upon not uſing of it, threatned particularly with the withdrawing of the grace before given. *Take from him the pound, &c. Luke* 19. 24. and whereas in St *Matthew* 'tis added [*take him and caſt him into utter darkneſſe,*] 'tis clear by Saint *Luke* that there was a precept of *occupying*, *v.* 13. to the neglect of which this puniſhment was apportioned. 2. I ſhall acknowledge, that the bringing God no return of all his grace, is a great and damning ſin. But then, 3. that comes not home to prove it a ſin, to omit the doing of any one particular, in that degree which God's grace enables me to doe, there being no obligation in this matter *ad ſemper*, or *ad gradum*, to doe it always, or to doe it in ſuch a degree; though *ad ſpeciem* (or that the thing be done) there be. For in the parable of the talents, though the bringing in no increaſe at all be puniſhed, yet the bringing in increaſe in a lower degree is accepted, and rewarded according to its proportion; he that *had of his pound made five pounds, Luke* 19.18. is *rewarded with five Cities*, as well as he that *had gained ten pounds is rewarded* with ten.

Sect. 40. If again it be objected, that, all concomitant circumſtances conſidered, nothing remains free and voluntary, and that affirmation proved by this, becauſe in this caſe prudence added to other Chriſtian rules of piety, mercifulneſſe, &c. will require us to doe that which is fitteſt to be done.

Sect. 41. To this I anſwer: 1. That every man is not bound under pain of ſin to be prudent, or pious, or mercifull in ſuch a degree; there is a great latitude in prudence, and in piety, and in mercifulneſſe. I may give ſo much, as will denominate me mercifull, and pray ſo often as to denominate me pious, and yet be capable of growing in each of theſe graces; nay I may in prudence give ſo much to ſuch a man, and yet this not ſo conſiſt in an indiviſible point, but that if I had given leſſe, or given more, it might have been prudent too.

Sect. 42. It is, I confeſſe, poſſible to offend againſt prudence in too prodigall

prodigall a giving, as in too parſimonious againſt piety, and then I ſhall not juſtifie that imprudence any more, then excuſe that unmercifulneſſe, I deſire my voluntary oblations may be free from both, but then ſtill the poſſibility and danger of ſuch faults in the extreams proves not either the unlawfulneſſe or neceſſity of any other degree which is within thoſe extreams, but ſtill allowes a latitude within which one may be more or leſſe merciſull, and yet *merciſull* ſtill, yea and *prudent* too. 2. Though prudentiall conſiderations doe always help to direct us, yet doe they not always command or lay obligations upon us, and therefore are ſtill compatible with voluntary oblations.

For if it be affirmed from prudentiall conſiderations, that a man (knowing the greateſt perfection, to be moſt gloriouſly rewarded, and that reward farre above all other deſigns, that to the neglecting of that he may faſten upon) ought therefore, and is bound to aſpire to perfection, and not to content himſelf with any thing but the beſt. To this I anſwer, that this whole reaſoning is falſe. *Sect.* 43.

For 1. although *prudence* would adviſe one to this, yet doth it not lay any command which hath power of obliging ſo, as not to obey will be preſently ſinfull; for if any ſuch command be ſuppoſed, it ceaſes to be prudentiall, and becomes neceſſary, and mean while by being onely prudentiall, appears to be under no ſuch command.

2. Though 'tis *prudent* to uſe thoſe means which may advance us higheſt in glory, and though perfection will do that, yet 'twill not be always *prudence* to undertake the way of perfection, becauſe that being an high ſteep, may be alſo a dangerous way, *every man cannot receive it*, ſaith the Apoſtle; and for him that cannot overcome the difficulties to reſolve upon the courſe, may perhaps be precipitious, and even the precept of God may interpoſe ſometimes, and traſh us, and make it unlawfull for us to aſpire to the moſt perfect eſtate; as if the diſcharge of a duty of our calling ſhould await us on one ſide, & an opportunity of Martyrdome on tother ſide, then in that caſe obedience will be better then that richeſt ſacrifice; and as *Cyprian*, though moſt paſſionately deſirous of Martyrdome, yet on ſuch an occaſion avoided it, when he was near it, and (as *Diaconus* ſaith of *Sect.* 44.

him,) *malmit præceptis Dei obedire, quam vel ſic coronari,* he preferr'd the conſcience of his duty before the glory of ſuch a crown, ſo may it be reſolved the Chriſtians duty ſometimes not to aſpire to *ſome perfection.*

Sect. 46. But then, 3. the perfection that we are by Chriſt commanded to aſpire to, is capable of degrees; for if you compare *Mat.* 5.48. where that precept is given [*Be ye perfect, as your Father in heaven is perfect*] with *Luke* 6.36. where the ſame paſſage is recited, or if you conſult the context in either place, you will finde that *perfection* to ſignifie mercifulneſſe, and ſo *Mat.*19.21. [*If thou wilt be perfect, ſell all, and give to the poor*] which is another argument that that is the meaning of *perfection*, and then the ſame degrees that are in mercifulneſſe, will be in perfection alſo. Or if you will not admit of that ſenſe, yet if it be any perfection acquirable in this life, 'twill be capable of degrees and and growth alſo; or if it be not here acquirable, 'tis certainly not under Evangelicall precept now, that *light, i. e.* ſupportable *burthen*, that rode of *not grievous, i. e.* poſſible commands, which he and his grace brought into the world.

Sect. 47. As for that ordinary ſaying that ſeems ſo plauſible, that every one is bound to doe that which is beſt, it is moſt diſcernibly falſe; (and that which a world of falſities are built on) which to prove I ſhall need no farther teſtimony, then that of the Apoſtle 1 *Cor.* 7,28. (*He that giveth in marriage doth well, and he that giveth not, doth better*) nor argument then this, that the beſt being a *ſuperlative* ſuppoſes the *poſitive* to be good; whereas if all were bound to doe that which is *beſt*, that which were *onely good*, were *evill*, for ſo is that whatever it is, which comes ſhort of what we are bound to.

*Sect.*48. Once more, if it be objected that whatever is thus performed, is commanded by thoſe large incluſive words [*Thou ſhalt love the Lord thy God, with all thy heart, with all thy ſoul, &c.*] nothing being of ſuch latitude, as that the [*with all*] ſhould not contain it.

*Sect.*49. I anſwer, that that phraſe denoteth two things onely; firſt, *ſincerity* of this love of God, as oppoſed *to partiall divided love*, or ſervice; ſecondly, the loving him above all other things, and not admitting any thing into competition with him, not loving any thing elſe in ſuch a degree; and in neither of theſe reſpects excl-

excluding all other things from a ſubordinate place in our love; which being ſuppoſed, 'twill be eaſie to diſcerne that this ſincere love of God above all, is capable of degrees, and that it is very poſſible for two men *to love God with all their hearts, i.e.* ſincerely and above all other things, and ſo both to obey that precept, and yet one to love him in a more intenſe degree, then the other doth. (Which may be obſerved amongſt the Angels themſelves, the *Seraphim* being ſo called, becauſe they are more ardent in Zeale, then other Angels.) Nay for the ſame perſon conſtantly to love God above all, and yet to have higher expreſſions of that love at one time then another. Thus we read of Chriſt himſelfe, *Luk.* 22.24. (who we know did never faile in performing what was mans duty, in prayer, or any thing elſe. Yet) that he at that time prayed more earneſtly; which is a demonſtrative evidence, that the lower degree is not neceſſarily ſinfull, when the higher is acceptable to God. Which when it is granted, there is no doubt, but theſe free-wil-offerings will be reconcileable with that command, and he that loves God with all his heart may have ſome poſſibility of loſing God better then yet he doth, and ſo ſome roome left for a voluntary oblation.

I deſire to foreſee the worſt that is imaginable, and therefore though in conſcience very guiltleſſe, and free from having any favourable thoughts of the doctrine of ſupererogation among the *Romaniſts*, ſhall yet conceive it poſſible for ſome body to be ſo unwary as to add that objection to the former, that this may tend to the aſſerting of that doctrine, that if it be acknowledged poſſible for a Chriſtian to doe more then he is commanded, he may then ſupererogate. *Sect.* 50.

To which I anſwer, 1. That there is great difference betweene affirming that a man may doe more *then is commanded*, and that he may doe *ſomething which is not commanded*; the former ſuppoſes him that doth more, to have done all, whereas the ſecond may be true, though in moſt or all other things he have been wanting. Now it is the ſecond we aſſert, not the former; which being ſuppoſed, *Sect.* 51.

I anſwer 2ly, That to ſupererogate ſuppoſeth one of theſe two things, either that the perſon ſpoken of hath paid God all that is due to him, by way of perfect obedience, *i. e.* hath never ſinned: *Sect.* 52.

Or

Or 2. that having ſinned and ſo become a debtor to God, he hath paid that debt by ſatisfaction, *i.e.* done ſomething elſe which may ſatisfy God for his former ſinnes; the latter of which is the way which the *Romaniſts* pitch upon, and not contenting themſelves with the ſatisfaction wrought by Chriſt, teach doctrine of their owne ſatisfaction, which ſay they, they may performe ſo farre, as not onely to ſatisfie for their owne ſinnes, but alſo to doe more then ſo, help toward the raiſing of a banke, or treaſure for others alſo, and that is it they meane by ſupererogating.

Sect. 53. Now from either of theſe our preſent doctrine is perfectly free; for 1. it ſuppoſeth no perfect obedience, but willingly yeeldeth as much of the corruption of our nature, & of our daily fallings and treſpaſſes, as ever any Catholique affirmed againſt *Pelagius*. And 2. ſuppoſing every man to have ſinned, it pretendeth not to the leaſt degree of ſatisfaction to God for any the leaſt ſinne to be wrought by any meanes, but onely the ſufferings of Chriſt, and ſo is out of all poſſibility of thinking to ſupererogate, acknowledging ſo heavy an arreare of ſinne lying unremovably upon every ones ſcore, if God be not mercifully pleaſed to accept of Chriſts ſufferings for perfect ſatisfaction, that there is nothing compaſſeable by us, or within our reach, that can ſatisfy for any the leaſt ſinne we have committed; and from thence 3. forbiddeth any the moſt juſtified man to pretend toward ſatisfying for others; but to *work out his own ſalvation with feare and trembling*, *i. e.* with all the humility in the world.

Sect. 54. If I could foreſee any farther ſcruples or difficulties in this matter, I ſhould be as free in producing them, as in theſe I have been, and find no reaſon to feare, but that by Gods help I ſhould be able to ſatisfy them alſo. In the meane, till by the fate of this paper I be farther inſtructed, I have no temptation to importune or detaine the Reader any farther, then with my prayers for him, that the Lord give him a right underſtanding in all things.

He that ſoweth ſparingly ſhall reape ſparingly, and he that ſoweth bountifully ſhall reape bountifully. Every man according as he purpoſeth in his heart, not grudgingly, or of neceſſity, for God loveth a chearefull giver. 2 *Cor.* 6. 7.

OF

OF SVPERSTITION.

Πρόφηται δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.

By HENRY HAMMOND D.D.

LONDON,
Printed in the yeere 1646.

OF

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SUPERSTITION being a crime ſo ordinarily charged on thoſe whoſe Conſciences aſſure them that they are farre enough from the guilt of it, it will be an Act of double charity, firſt, to the honeſt calumniated Proteſtant; ſecondly, to the contumelious unjuſt defamer of his beſt actions, to conſider a while of this matter, and firſt to enquire what is the naturall importance of the word in Latine and Greeke, eſpecially as we find it in the New-Teſtament. *Sect.* 1.

Superſtition in Latine is moſt clearely according to the uſe and Origination of the word, *Superſtitum Cultus, The worſhip of ſome departed from this World, ſuppoſed yet to have life in another.* This is obſerved and acknowledged amongſt many others by *Lactantius*, and made probable even by the different conceipt of *Cicero*, who deduceth the word from the practice of thoſe that uſed to pray whole daies together, *ut ſibi liberi ſuperſtites eſſent, that their children might outlive themſelves*; by that acknowledging the truth of the Etymology from the word [*Superſtites*] but diſguiſing it into a ridiculous phanſy, *out of feare*, ſaith Saint *Auſtin*, *to condemne the practice of the Romans, among whom he lived.* *Sect.* 2. These *Superſtites*, whom the Heathens thus worſhiped, were by them called *Heroës* men of worth, & excellency ἀπὸ τοῦ ἥρως *aſſumed into the ſtate of Gods*, but among Chriſtians the *Soules* of the *Saints* departed, *quæ ſuperſunt corporibus*; which when *their bodies are buried in peace*, are imagined *to live for evermore.* And the worſhipping of theſe, (as among the Papiſts 'tis moſt ordinary) is moſt properly called *Superſtition.* And in that ſenſe I conceive *Sect.* 3.

it is, that in ſome authentique writings of our Church, the *Idolatry* and *Superſtition* of the Papiſts is cenſured; by *Idolatry* meaning the worſhip of *Images* among them, and by *Superſtition* the worſhip and prayers to Saints departed. A cenſure authorizable by that part of S. *Auſtin*'s words, *De Doct. Chriſti. l.* 2. *Superſtitioſum eſt quicquid inſtitutum eſt ad colendum, ſicut Deum, Creaturam, partemve ullam creaturæ. Superſtition is the worſhipping a Creature as God, or any part of a Creature.* By the latter of which I know not what he ſhould meane ſo probably, as thoſe ſuppoſedly deified *parts of* Creatures, the ſoules of dead-men.

Sect. 4. *De ver. Relig.* The Greeke word parallel to this is δεισιδαιμονία, which literally is, as S^t. *Auſtin* defines the Latine *Superſtition*, *Dæmonum cultus*, the *worſhip of Dæmones.*

Sect. 5. The full importance of which muſt be taken, 1 from the various uſe of the word δαίμων: 2 of the other word [δείδω] ingredient in the compoſition.

Sect. 6. δαίμων ſignifies ſometimes in a wider ſenſe a *God*, as generally among the Poets, *Juno* and *Apollo* and *Minerva*, and all beſide the ſupreme *Jupiter*, are numbred among *Homer*'s δαίμονες. This *Maximus Tyrius* demonſtrates at large, and adds πολλὴν τὴν δαιμόνων ἀγέλην ἔᾳ, that there are a flock of thoſe δαίμονες. Sometimes, 2. in a ſtricter ſenſe the Angels, as 'tis uſed among the Philoſophers, eſpecially the Pythagoreans and Platonicks; for ſo the deſcription of them in *Hierocles*, & *Maximus Tyrius*, & *Plotinus*, & *Proclus* will evidence, particularly that every man's proper *tutelary Angel*, the συνὼν or οἰκεῖος or εἱλληχὼς ἡμᾶς δαίμων, as *Plotinus* calls him; the cohabitant or domeſtick Dæmon or Angel that is allotted us.

Sect. 7. A thing ſo frequent among thoſe Philoſophers, that the word φιλοσοφία, *Philoſophy*, *Col.* 2. 8. ſeemes to me to be directly all one with θρησκεία τῶν ἀγγέλων, *worſhipping of Angels v.* 18. And ſo thoſe two exhortations in thoſe two verſes to be coincident, καταβραβεύειν in one (which we render *receiving of reward*) being æquipollent to συλαγωγεῖν, *ſpoyling* in the other, onely in diverſe notions. The firſt referring to *prizes* in the Olympick games, the other to ſpoiles in warre: the reaſons of which conjecture it will not be ſeaſonable here to inſert.

Sect. 8. And thirdly againe the *departed worthies*, which (beſides the frequency

frequency of that acception among the Philosophers) may seem to be meant *Apoc.* 9. 20. where the δαιμόνια, which are said to be worship't, are joyn'd with *Idols of Gold, &c.* and communicate with them in their effects and livelesnesse, that they *neither see, nor heare, nor walke.*

To these senses might be added that other most vulgar for *evill spirits*, agreeable to which, is that definition of δεισιδαιμονία, in the *Etymologicum magnum*, that 'tis ἡ πρὸς τοὺς πονηροὺς δαίμονας ἐπιμέλεια καὶ φόβος, a care and feare of evill spirits. And a fifth lesse frequent, yet to be found among the Philosophers, for *wise men* here in this life, which *Hierocles* describes at large under the Title of καταχθόνιοι δαίμονες, earthly spirits, or Dæmons. *Sect* 9. *Sect.* 10.

Now the word δεισιδαιμονία refers indifferently to the three first of these, and signifies the *worshipping* either of many *Poëticall Gods*, or *Angels*, or *Dead-men*, or indeed any thing but the one supreme God. Thus is it said of the Gentiles, 1 *Cor.* 10.20. *That what they sacrifice, they sacrifice* δαιμονίοις, and not to God, *i.e.* not to the one true God. And in the book of *Baruch* 4. 7. *Offering* δαιμονίοις, and *not to God.* where (as also in many other places of holy writ) 'tis not proper to render it [*Devils or Infernall spirits*] but (with Mr. *Mead*) *Dæmons*, meaning thereby either *Angels* or *Dead-men*, or any thing else beside the true God. Which seemes to be exprest *Rom.* 1. 25. by worshipping the Creature παρὰ τὸν κτίσαντα, *besides* (not as we render *more then*) *the Creator.* * *Sect.* 11.

* Thus when St. *Paul* tells the *Athenians Acts* 17. 22. κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ, *I consider and behold you in all things* (or in all that I see of you) as men that are *more superstitious then any other*; He meames they worship't more *Gods* or *Dæmons* then the Romans, or any other sort of Heathen people; or were more devout, more pious in the heathen worships then any others; for so it followes εὐσεβεῖτε, *v.*23. *ye worship*: and so indeed 'tis generally attested by the Greek writers, [a] *Pausanias*, *Philostratus*, *Strabo*, *Max. Tyr. &c.* that the *Athenians* were more religious then other people, at least were more hospitable to new and strange Deities, then the Romans, who (saith *Dionysius Halicarnasseus*) were so averse from all forein Deities (unlesse some few that their ancestors had from the Grecians) that they might be more truly said μισοξενεῖν περὶ τοὺς θεοὺς ἢ φιλοξενεῖν, to be haters of such

[a] *Pausan. in Atticis p.* 15. εἰς θεοὺς εὐσεβεῖν ἄλλων πλέον. & Ἀθηναίοις, περισσότερόν τι, ἢ τοῖς ἄλλοις, εἰς τὰ θεῖά ἐστι σπουδῆς *p.* 22. *Philostatus of Apollonius l.* 4. *c.* 6. φιλοθύτας τοὺς Ἀθηναίους εἶδεν. & *Strabo* Ἀθηναῖοι δὲ ὥσπερ περὶ τὰ ἄλλα φιλοξενοῦντες διατελοῦσι, ὅτω καὶ περὶ τοὺς θεοὺς, πολλὰ γὰρ τῶν ξενικῶν ἱερῶν παρεδέξαντο, &c. *Max. Tyr.* διαλ. λθ. ὁ Ἀθηναίων δῆμος ἕτερα καινὰ δαιμόνια ἐπεισφέρων *Strom. p.* 373.

such kind of hospitality or admission of forein Gods, then lovers of it.

Sect. 12. So *Acts* 25.19. *Festus* or Saint *Luke* in his story saith, That the *Jewes* had certaine ζητήματα, *Questions*, or Accusations against *Paul* περὶ τῆς ἰδίας δεισιδαιμονίας, *concerning his owne Religion*, or Superstition, or worship, peculiar to him from them, and (as it followes to explaine what they meant by the word) περὶ τινος Ἰησοῦ τεθνηκότος, *of one Iesus that was dead*, putting him under the vulgar notion of a δαίμων or *dead Heros*, and so meaning the worship of him by δεισιδαιμονία.

Sect. 13. Beside this method of examining the sense of this word, another I mentioned by observing the force of the word δείδω, the former part in its composition, which though it signifies simply *to feare*, (and therefore the word is rendred by *Hesychius* φοβοῦνται, *fearing God*, or *Religion* in generall; by others φόβος θεῶν καὶ δαιμόνων, *The feare of God and Dæmons*) yet perhaps may be set sometimes to import a cowardly trembling feare; and so may have an influence on the word in some Authors. Thus the Etymologist, δεισιδαίμων, ἐυλαβὴς καὶ δειλὸς περὶ θεὸς, the superstitious man is religious out and cowardly, *feares the Gods, and is afraid of them*; and *Clemens*, ἡ γὰρ δεισιδαιμονία πάθος, φόβος δαιμόνων ἐστι, *Superstition is a passion, being a feare of the Dæmons*; and *Theophrastus*, δειλία περὶ δαιμόνιόν ἐστι, *'tis a cowardly feare of the Dæmon.* Thus *Maximus Tyrius* having cnmpared a *pious man* to a *friend*, a superstitious to a flatterer [ὁ μὲν εὐσεβὴς φίλος θεῷ, ὅδε δεισιδαίμων κόλαξ θεῷ] he explaines the meaning in the words following, *the pious man comes to God* ἄνευ δέους, *without feare*, the superstitious μετὰ πολλοῦ δέους, *with much feare*, δυσελπὶς, καὶ δεδιὼς τὰς θεὰς ὥσπερ τοὺς τυράννους, &c. *dreading* the Gods as so many Tyrants. According to which notion of the Greek word, Saint *Austin* is affirmed to say, *Deum à religioso vereri, à superstitioso timeri, The Religious man reveres God, the superstitious is afraid of him*; & consequently to that, *Religio Deum colit, superstitio violat, Religion is the worshipping of God, Superstition the wronging and violation of him.* So againe *Plutarch.* in *Alex.* οὐκ εἶναι ὁ ἄθεος θεοὺς εἶναι, ὅδε δεισιδαίμων οὐ βούλεται, *The Atheist thinks there are no Gods, but the superstitious wishes there were none, but in spight of his Teeth beleeves that there are. An argument wherein is, that he is unwilling to dye.* Where the beleeving of any punishment

Charact. cap. περὶ δεισιδ: *Διαλεξ.*

nishment after this life is the maine piece of *Superstition*.

I conceive my selfe able to give the reader some light in this matter, by what I have gathered out of some scattered λείψανα of *Epicurus*'s [a] Philosophy, and it is this: *Epicurus*, we know, was willing to rid God of the trouble of a providence or care of humane affaires, resolved that all things were done *naturalibus ponderibus, & motibus, by naturall weights and motions*, and consequently that men were to *revere and adore God for his greatnesse, and excellency, and beatitude, and immortality, and transcendent beauty; but not to feare, or dread, or be afraid of him.* Of those therefore that differed from him in judgement, as they which thought there was no God at all, were the down-right ἄθεοι, and for that by him censured; so those that believed a *providence*, and consequent to that, *rewards* and *punishments*, he rejected also, as the other extreme, under the title of δεισιδαίμονες, or *Superstitious*, or fearers of a deity. This appeares by severall passages in *Cicero* and other of the ancients out of him, and by what we find in the lives of the *Epicureans* in *Laërtius*. In *Cicero l. 2. de. Nat. Vt superstitione liberarem*, &c. *to be freed from Superstition*, is explicated by [b] *metum omnem Deorum pulsum esse, to have all feare of the Gods banished from us.* And againe having described the wiseman to be such as can *sine metu vivere, live without feare*, he repeates it againe in these other words, *Omnium rerum naturâ cognitâ levamur Superstitione, liberamur mortis metu, the knowledge of the nature of all things* (and among them of God himselfe) *frees men and releases them from superstition and the feare of death.* This in the same book he calls [c] *metum religionis, feare of Religion*, or such a feare as the believing Gods providence was apt to beget in men, (especially in those which did what they ought not) viz. terrors and expectations of evill from God, which they which took it to be an error in divinity (as *Epicurus* did) must needs count a very uneasie, unpleasant error, and so as much dislike Superstition, *i. e.* a religion that brings so much affliction to their lives, as any man now adaies doth under the most odious notion of it.

Sect. 14.

[a] *Cic. l. 2. Academ. Quæst. Sic ille deum opere magno liberat, & me timore; Quis enim potest, cum existimet a Deo se curari non & numen divinum horrere? &c. Cic. ib. Intelligitur a beatâ immortalique naturâ & iram & gratiam segregari, quibus remotis nullos a superis impendere metus. Cic. l. 1 de nat. De.*

[b] *L. de fin:*

[c] *Imposuistis in cervicibus nostris sempiternum Dominum quem dies & noctes timeremus. Quis enim non timeat omnia providentem, curiosum & plenum negotii Deum? Hinc εἱμαρμένη, Hinc μαντικὴ quâ tanta imbueremur superstitione, si vos audire vellemus ut, &c. His terroribus ab Epicuro soluti non metuimus eos, quos intelligimus nec sibi fingere ullam molestiam, nec alteri quærere, &c. Cic. l. 1. de Nat. De.*

Agree-

Sect. 15. Agreeable to this is that of *Aristippus* and the *Cyrenaici* in *Laërtius*, which upon the same principles resolve that it is the part of a wiseman *neither to be moved with envy, nor to be superstitious*, and afterwards explained the [δεισιδαιμονίας ἐκτὸς εἶναι] *being without Superstition* by τὸν περὶ θανάτου φόβον ἐκφυνεῖν, *putting off all feare of death*, and as a foundation or consequent of that fearelesnesse, a resolution that *nothing is by nature just or unjust, but only* νόμῳ καὶ ἔθει, *by positive law or custome*, and from thence *never doing any* (ἄτοπον) *unbecoming thing*, never admitting any unfashionable piece of *Piety* on contemplation of any Mulct or danger.

Sect. 16. Whereupon it is, that *Lucretius* an *Epicurean* Philosopher speaking of the eternity of Torments threatned in another world, confesseth that, if that were true, there would be no way of *resisting the religions and threats of the Divines. Nam si nullum finem esse putarent Ærumnarum homines, nulla ratione valerent Religionibus atque minis obsistere vatum.* Making that *beliefe of the infinite Torments in another life* and the *menaces of the Priests* attending it, to be the *Religion* or *Superstition*, that was to be confuted and banisht out of the world. And I wish 'twere now uncharitable to suspect, (what the actions of many make too visible) that the abhorring of Superstition (which many so boast of, and by which they so discriminate themselves from other men) hath at least brought them to this piece of Epicurean faith, to discard all feare of another life as a relick of superstition, and to resolve with him in *Plutarch*, Δεινὸν ἀπιστία πρὸς τὰ θεῖα, καὶ καταφρόνησις αὐτῶν, δεινὴ δ' αὖθις δεισιδαιμονία, *Vnbeliefe and contempt of all that is Divine is a shrewd fault indeed, but on the other side Superstition is a shrewd fault too*, the shrewder of the twaine, and meant by *superstition* what you had even now from the same Author, The *feare of death*, or *any ill thing* after it. But this by the way.

Sect. 17. This generally is the notion of δεισιδαιμονία, Superstition, (and the same Religion too) among the Ancient heathen writers when either *Epicureans* or *Atheists* speake of any *Religion*, or those who are neither speak of *some kind of Religion* which they do *not like*. For in both these cases whatsoever they see men of other perswasions do, which they like not, or think them not bound to, they call it straight their *Superstition* or *Religion*.

Sect. 18. Thus in *Plutarch*'s Tract περὶ δεισιδαιμονίας, it goes indefinitely for

for *Religion*, but particularly for ſome *fearefull apprehenſions of the Gods*, which he makes to be contrary to *Atheiſme*, and to offend as ill in the other extreame; *a being awed with ſome frightfull Doctrines to doe ſome things which* he thought not men obliged to, *an Aſtoniſhment of ſoule*, looking on the Gods as ſo many δεῖματα, *furies* or *ſprights*, conceiving them to be *cruell, bloudy minded, and other ſuch things, which rather then he would believe*, he profeſſeth he would wiſh there had been never a man in the world, μηδ' εἶναι Πλούταρχον, and that *Plutarch* himſelfe had no being. All which are but odious expreſſions faſtened on thoſe practiſes of Religion which he did not approve of, and the very ſame that *Epicurus* before him had laid upon Religion or beliefe of Providence.

Among theſe he mentions keeping of *Sabbaths, and caſting on the face, or proſtrations*, particularly that ſo ſtrict obſervation of the Sabbath among the Jews, that when they were invaded by the Enemy they would not riſe from their ſeats δεισιδαιμονίᾳ ὡς ἀγρᾳ συνδεδημένοι, *tyed and bound by their Religion or Superſtition as with a Net*, that they could not move. And then adds the killing & ſacrificing of children, which by the deſcription one would thinke referred to the cuſtome in the valley of *Hinnom*, or *Tophet*, mentioned in the ſcripture. *Sect.* 19.

And ſo have we paſſed through the ſecond part of our deſigned courſe or method to find out the meaning of the word. *Sect.* 20.

From whence it appeares that the word in Greeke and Latine both in the claſſicall Authors and the Scripture uſe is ſet to ſignifie one or more of theſe ſeveralls. *Sect.* 21.

In generall *Religion* or worſhip of God without any cenſure or marke ſet upon it of true or falſe; agreeable to which is that of the old Greeke and Latine Lexicon found at the end of ſome of *Cyrills* workes Δεισιδαιμονία, *Superſtitio, Religio*, rendring it indifferently by thoſe two words. And what *Stephanus* obſerves of *Cicero* that he renders δεισιδαιμονία *Religio*, and that in *Athenæus* δεισιδαιμονίᾳ προσέχεσθαι is *religione teneri*, (and thereupon *Budæus* hath ſo rendred it) and an ancient Gloſſary, δεισιδαίμων, θεοσεβής. To which purpoſe a conſiderable place there is in *Polybius* a grave and an excellent heathen writer, who ſpeaking of the Romans *l.* 16. *p.*497. and giving his opinion of their government that it excelled other Commonwealths extreamly ἐν τῇ περὶ θεῶν *Sect.* 22.

διαλήψει in the opinion and apprehension they had of the Gods, expresses what it was he so commends in them, λέγω δὲ δεισιδαιμονίαν, I meane, saith he, their Superstition, which ὅθεν τοσοῦτον ἐκπεπραγώδηται, was raised so tragically, or to so high a pitch, καὶ παρεσπάσται &c. was so farre taken in both to their private and publique affaires ὥστε μὴ καταλιπεῖν φθόνον, that it was no lesse then an excesse. Where although (that I disguise not any part of his words) it be by him affirmed, that this was ὄνειδος τοῖς ἄλλοις ἀνθρώποις ὀνειδιζόμενον, made matter of reproach to the Romans among other men, (as indeed every thing in Religion is spoken ill of by those who are of other perswasions and practises) yet 1. that which those others are said to reproach in the Romans is their φθόνος or excesse, or that which others counted to be so, and not δεισιδαιμονία it selfe, and 2. *Polybius* himselfe doth not only commend & extoll extremely (μεγίστην διαφορὰν ἔχειν μοὶ δοκεῖ πρὸς τὶ βελτίον) both the δεισιδαιμονίε & the excesse of it, but attributes much of the good government of that nation to it, and that it doth συνέχειν τὰ Ρωμαίων πράγματα, keep their affaires in good order and compasse. If any doubt be made of this importance of this place, I shall then, in stead of farther asserting it, add one other to it which seemes to me beyond all exception to demonstrate the word to be used in a good sense, it is in *Diodorus Siculus bibl. l.* 5. *p.* 305. Where speaking of the ancient *Gauls* he taketh notice of one speciall thing in them in their behaviour toward the temples of the Gods. There lies (saith he) in their Temples a great deale of gold consecrated to the Gods, which yet no one of the natives toucheth διὰ τὴν δεισιδαιμονίαν through their superstition or reverence they beare their Gods, καίπερ ὄντων τῶν Κελτῶν φιλαργύρων καὶ φθονερῶν although these country men are extremely covetous. Which words must needes set a good notion on δεισιδαιμονία to any that do not count sacriledge a good quality, and abstaining from that a vice or scrupulosity. The onely thing I can foresee possible to be objected to it is, that the not touching of the gold may be such a scrupulosity, but that will be soone answered by putting the reader in mind that ἅπτεσθαι to touch signifies to take away, and that it doth so in this place appeares by the addition of the mention of their covetousnesse, which surely would not put them upon the desire of touching only, but also of taking it away.

Secondly

Secondly, the *worship of the deified dead men* and Angels which, the Heathens took to be true Gods, but the Christians doe not and therefore saith the *Etymologist*, ἰστέον ὅτι παρὰ μὲν τοῖς Ἕλλησι ἐπὶ καλῷ λαμβάνεται, παρὰ δὲ ἡμῖν τοῖς χριστιανοῖς ἐπὶ τῆς ἀσεβείας λέγεται. *The word among the Heathens is taken for a good thing, but among Christians for impiety.* *Sect.* 23.

Thirdly, any part *of Divine worship*, which in obedience to his God, or for feare of vengeance from him, any worshipper doth performe to him. A thing which every sect or sort of people liking in themselves, but disliking in others of a distant worship, do either honour or defame with the Title (as of Superstition, so) of Religion also. *Sect.* 24.

Fourthly, *A trembling* feare of Gods punishment due for every sinne, which the *Epicureans* were willing to scoffe out of the world, lest every man being a sinner, every man should be left to terrors and astonishments of Conscience, and so lose that γαλήνη τῆβιν, that tranquillity and ease of life, which they proposed to themselves as the chiefest good. *Sect.* 25.

To which I need only add a fifth not yet toucht upon, *The use of magicall Spells, Ligatures, Characters*, &c. (of auspicious and ominous dayes, the not observing of which *Hesiod* makes to be impiety ὄλβιος ὃς τάδε πάντα (that whole book being a direction to that purpose) Εἰδὼς ἐργάζηται, ἀναίτιος ἀθανάτοισιν, Ὀρνίθας κρίνων, καὶ ἀφθαρσίας ἀλεείνων) and all the observations and bookes of the *Augures* and *Aruspices*, a Catalogue of all which *Clemens Alex.* (*Strom.* 3. *p.* 312.) tells us, was to be seen in a Comedy of *Menanders* called δεισιδαίμων, in which he scoffes at those that make every Accident almost σημεῖον τινός a presage, or *signe of something*, divining by the flight of birds, (δεξιὸς ὄρνις Αἰετὸς ὑψιπετής, in *Homer*) by the feeding of chickens, as in that famous story of *Valens* which cost so many men their lives for having names wch began with those letters which the Chicken peckt at on the table: to wch you may add the Ραβδομαντεία by striking a staffe against the ground; to which tis thought the Prophet referred, *Hos.* 4. 12. and Κλειδομαντεία, and a many more collected by learned men out of their bookes, & the rest of the ἐναίσιμα σήματα auspicious signes, such as ἀστράπτειν ἐπιδέξια, lightning on theright side in *Homer Il.* β. The like with more ease you shall find in Saint *Austin de* *Sect.* 26. Ἡμέρ.

Doctr. Chriſtian. l. 2. under the Title of *Significationes ſuperſtitioſæ, ſuperſtitious ſignifications*, which ſaith he *Epiſt.* 73. *adſervicndum Dæmonibus adhibentur, are uſed to ſerve the Devils*, and thence it ſeemes are called *Superſtitious*, and they that uſe them δεισιδαιμονοῦντες ὅτι τοῖς σημείοις *in Suidas, ſuperſtitious obſervers of times.*

Sect. 27. All which being thus premiſed, three things there are in our moderne cuſtomary uſe of this word among men, that will appeare very inconſequent and improper at leaſt. Firſt, that *Superſtition* ſimply and abſtractly taken ſhould be reſolved in all Authors to ſignifie ſomewhat which is *evill*; That ſinne particularly of *Falſe-worſhip*. Whereas, firſt, thoſe that uſe the word to expreſſe their owne worſhip either of *God*, or *Angels*, or *Saints*, conceive that to be a creditable word, or elſe would not call it by that name, and the *Etymologiſts* even now affirmed that among the heathen ὅτι καλῶ λέγεται *'tis taken for a good thing*, and for religion in generall. And ſecondly, when Saint *Pauls* Religion, or Chriſtianity it ſelfe is called by that name by *Feſtus* an heathen *Acts* 25.19. it appeares not that he did uſe that word as an accuſation, or in an ill ſenſe, but onely in generall to ſignifie *Pauls Religion*, or ſomewhat in that different from the Religion of the *Jewes*, and no whit leſſe favoured by him then the *Jewes* Religion. For he that reads the ſtory, ſhall ſee that he rather favoured Saint *Paul's* part againſt the *Jewes*, or at moſt doubted whoſe ſide to judge on, ſo farre is he from prejudging Saint *Paul's* cauſe, or his Religion in compariſon of theirs, or expreſſing that by this word. Thirdly, Saint *Paul* himſelfe *Acts* 17.23. ſaith, they doe ἐυσεβεῖν worſhip the true God, though ignorantly, taking him for a δαίμων, (as the reſt of their many Gods were) whom he had called δεισιδαιμονεστέρους Fourthly, he calls them δεισιδαιμονεστέρους, *more religious* then other men, not in relation to any vitious rite or performance, wherein they exceeded others, but in relation to their worſhiping the *unknown God*, which others worſhipt not, which ſaith he was the true God of heaven whom he preached, though the truth is they knew him not.

Sect. 28. A ſecond inconſequence is, that the uſe of Ceremonies or Rites in the worſhip of the true God, if they be not diſtinctly preſcribed either by the example or precept of Chriſt, ſhould firſt be called ſuperſtition, then without farther matter of accuſa-

tion

tion bee condemned only for deſerving that Title. Whereas firſt there is no example in the Scripture, nor ancient Authour, nor ground in the nature of either Greeke or Latine word, to affix that Title to that matter; (*Superſtition to unprescribed rites*) or if there were, yet ſecondly, no Authority to defame that Title being ſo applyed; or to conclude every thing evill that were called by it, unleſſe it might appeare to be in it ſelfe evill, *abſtracted* from the *odium* of that Title.

The third inconſequent thing is, that men on pretence & in the name of Piety ſhould abſtaine from ſome obſervances (in themſelves and their owne nature acknowledged to be *indifferent*) as *ſuperſtitious*, either becauſe they are commanded by lawfull authority, or, at moſt, becauſe they are or have been *uſed by Papiſts*; And yet themſelves not expect to be accompted *ſuperſtitious* in hating and deteſting and not daring to practice any one of them, (and that ſometimes for no other crime but becauſe they are by lawfull *Authority commanded* to practice them) but as ſtrictly obliging themſelves to doe the contrary ſometimes that which *Anabaptiſts*, and other perſons (firſt, not in authority, ſecondly, as much or as well condemned by our Church both for doctrine and manner of worſhip as the Papiſts) are wont to doe; Whereas in things indifferent, firſt, it is certainly as criminous, and *Superſtitious* to place piety in the *Negative*, as the *affirmative*, in *not* kneeling, as in *kneeling*; in *abſtaining* ſcrupulouſly from Ceremonies, as in *uſing* them as ſcrupulouſly; And ſecondly, 'tis as dangerous a kinde of *dogmatizing* to teach the neceſſity of abſtinence from lawfull unprohibited *Ceremonies*, as from lawfull unprohibited *meates*, *Col.* 2. And thirdly, it is not imaginable that the intervening of a command on one ſide and not on the other, ſhould leave the *Superſtition* only on that ſide, where the command lies, for then the *Superſtition* muſt conſiſt in obeying lawful magiſtrates, or elſe the magiſtrates themſelves be the only Superſtitious Perſons in commanding. Either of which acts (either of giving or obeying commands in things indifferent) if it were acknowledged a fault, might ſure be *Adultery*, or *Witchcraft*, as well as *Superſtition*. *Sect.* 29.

If to all which hath beene ſaid in this matter, it be ſtill objected, that *ſuperſtition* may and doth in ſome authenticke *Sect.* 30.

writers either ſacred or profane ſignifie a *nimiety or exceſſe in Religion*, I ſhall briefly make this returne.

Sect. 31. 1. That the word *Superſtitioſus* may indeed denote ſuch exceſſe from the force of the termination [*oſus*] and ſo alſo (ſaith *Agellius* out of *Nigidius Figulus*) the word *Religioſus* denotes; but then, firſt, by that Grammaticall obſervation I might conclude, that *Superſtitio* denotes this no more then *Religio* doth; Nay ſecondly, that 'tis *Agellius* his animadverſion upon *Nigidius Figulus*, that all ſuch exceſſes are not culpable, nor conſequently all

Sect. 32. words of that termination to be taken in ill ſenſes.

But then, Secondly, granting the word to be thus uſed by ſome Authors, I muſt firſt ſay, That ſome, and thoſe not of the meaneſt of the ancient Heathens (as appeares by what we produced out of *Cicero*) did it on the ground of Epicurean Divinity, Gods no providence, no puniſhments in another life, to which it was but conſonant to condemne all ſuperſtition (becauſe all fear of God) for a Nimiety in opinion firſt, and then in practice. Secondly, that for other later Chriſtian writers the uſe of a word in this or that ſenſe in ſome Authors, is ſo ſlight and caſuall a thing, that it muſt not be thought ſufficient to faſten an ill character on any thing, to which thoſe Authors have applyed it, unleſſe that thing be firſt proved to be ill by ſome other Topick. Thirdly, that thoſe Authors which come home to the point in hand, are ſo few or ſo moderne and of ſo ſmall authority, that they would ſcarce be worth producing. Fourthly, that this ſuppoſed Nimiety or exceſſe in matters of Religion may be reduced to theſe two ſorts, as conſiſting either in the *degree*, or in the number of Actions; either in the *quality* or *quantity*; in the *intention* or *extention*.

Sect. 33. If it be ſuppoſed in the firſt kinde onely, then I ſhall without ſcruple deny, that there is any ſuch thing as Nimiety or exceſſe in Religion. There is no poſſibility of being Religious in too high a *Degree*, of praying *too fervently*, or *too often*. For though the *Meſſalians* or *Euchitæ* were condemn'd in this matter, yet 'tis cleare, that that which was their crime, was not that exceſſive *practice*, but the *laying* that *obligation* upon themſelves & all others, to be always a praying, upon authority of that Text [*Pray continually*] which being by the Apoſtle delivered in reference and in analogie to the *continuall i. e.* dayly *Sacrifices*, was by them miſinterpreted

expected and applyed to *uninterrupted, inceſſant* powring out of Prayers. And againe though 'tis poſſible alſo, that in too frequent or intenſe a practice of holy Duties ſome incident fault there may be, as for example, if by ſo doing a man neglect the Duties of *Charity* or of his owne *particular calling*, yet then alſo 'tis cleare that this fault is the neglecting of thoſe *Duties*, and not the *Exceſſe* of Devotion, (to which this neglect is but extrinſecall and accidentall, and ſo not fit to deprave the nature of that devotion it ſelfe) which you will diſcerne by this, that if that ſuppoſed exceſs might be ſeparated from theſe adherent *Neglects* or *Omiſſions*, it would then never be accounted erroneous, no man that diſcharges all his other Duties will ever be ſaid to be *too* zealous, or to pray *too* often, and that he doth not diſcharge thoſe Duties, though a fault it is, and an argument of partiall hypocriticall obedience in him that is wilfully guilty of it, yet ſure not properly the ſinne of ſuperſtition. For 'tis Saint *Auſtin's* argument againſt *Cicero* (who thought that the praying day and night, *ut ſiſti eſſent Superſtites*, was ſuperſtition) *de Civi. l. 4. c. 36. Si Superſtites dicti, qui dies totos precabantur & immolabant, nunquid non & illi qui inſtituerunt deorum ſimulacra? If t were Superſtition to pray and ſacrifice whole daies together, then ſure they were ſuperſtitious alſo that ſet up thoſe Images of the Gods to which they ſo Prayed and Sacrificed*, intimating his opinion that the frequency of Prayer could not be Superſtitious, unleſſe the worſhip and inſtitution it ſelfe were Superſtitious: that is, the Gods or Images towhom they thus pray'd, falſe Gods.

But if this exceſſe be ſuppoſed to be in the *extention*, *i.e.* the taking in *too* many *things*, to wit too many *Rites* and *Ceremonies*, &c. into the ſervice of God, I ſhall then ſay, First, that by this it ſeemes to be granted, that the *Rites* and *Ceremonies* themſelves are not *ſuperſtitious*, but only the *multitude* of them. I make ſuch bold to aſſume this as granted, becauſe I conceive it ſuch a reaſonable poſtulation, that I would perſwade my ſelfe no pretender to rationall diſcourſe would deny it me; it being demonſtratively as impoſſible to deveſt Religion of all Rites and Ceremonies wholly, as to performe the duty of Prayer in a humane body, and yet to doe it at no time, in no place, with no geſture. *Sect.* 34.

Or if our oppoſite Brethren will diſtinguiſh betwixt *Circumſtances* and *ſignificant Ceremonies*, and only diſclaime the latter; *Sect.* 35.

Then

Then firſt they muſt fall out with their friends who generally uſe *elevation* of the *hand* in taking of Oathes, and that is a *ſignificant Ceremony*. And ſome of them aſſert the neceſſity of ſitting at the Sacrament as *ſignificative* of their aſſurance of their familiarity with Chriſt on Earth at his ſecond comming. And ſecondly, they muſt affirme it to be a fault too in a Ceremony, that it is *ſignificative*, which ſeemes very unreaſonable alſo.

Sect. 36. For the ſignificancy of a Ceremonie may be of three ſorts. *Firſt, when it naturally ſignifies the thing which I am about, and properly floweth from it*; as the lifting up the eyes to Heaven *floweth* from zeale in Prayer, and ſignifies or expreſſeth it; and no ſober man would ever thinke fit to quarell with that for being *ſignificative*, or to preſcribe limits to the uſe of ſuch kind of Ceremonies. Secondly, *When by the cuſtome of the place it becomes in like manner alſo ſignificative of the Action in hand*, As, among us, *kneeling* ſignifies humility, &c. and to blame ſuch a ſignificancie againe, or ſuch a Ceremonie, becauſe it is *ſignificative*, were as irrationall. It will not be fault in any thus to uſe it privately himſelfe, or being a Magiſtrate to preſcribe others (for decency and uniformity) the uſe of it. Thirdly, when it is ſet to ſignifie ſomething elſe, whether that which it ſignifies be matter of Chriſtian Doctrine; as in the Antient Church, the cuſtome of *ſtanding* in the Church betweene Eaſter and Whitſuntide, was deſign'd to ſignifie the *Reſurrection of Chriſt*; or whether it be matter of promiſe, as the Types in the *old law* were of Chriſt to come; or whether matter *of fact* and Story, &c. and then alſo to quarrell with the *ſignificancy* of them, and diſlike them more then if they were empty and *inſignificant*, is, Firſt, very irrationall againe (for it will not be more fault to have ſome profit in them, then to have none.)

Sect. 37. Secondly, it will lay a cenſure upon the Types of the Law appointed by God himſelfe, for they were ſuch; And though thoſe particulars are now out-dated by the coming of Chriſt whom they ſignified, yet ſince that others that are now ſtill ſeaſonable by ſignifying and commemorating ſomewhat *paſt*, or prefiguring ſomewhat yet future, will by that Analogie and proportion which they hold with thoſe which were then lawfull, be evidenced to be lawfull too.

Sect. 38. The not obſerving of which matter, and of the ſole reaſon why the

the old *Jewish Ceremonies*, *Circumcision*, &c. are interdicted us Christians (not because significative Ceremonies are *toto genere* unlawfull, but because the observing of those particularly which shewed Christ, and teaching the *necessity* of observing them, would be *interpretative* the denying of Christ, or that the *Messias* was come) is I conceive, that which hath given occasion of the mistakes of thinking significative Ceremonies to be now unlawfull: which errour if upon this advertisement it may now be reformed, and this so reasonable a *postulation* for the lawfulnesse of Ceremonies *significative* be thus granted, the greater part of this present Controversie will be at an end; for I shall not then be Advocate for the multitude or abundance of that last sort of *significative* Ceremonies, but rather give my full vote to the confirming of the old rule concerning them, that they be *pauca & salubria, few & wholsome*; and particularly *few* for these Reasons.

First, because there are really not many such wholsome Ceremonies to be found. Secondly, because those that by Law are received into the Church, are but very moderate for number; which with me hath no small Authority. Thirdly, because 'tis not impossible that the number may encumber the Soule, by busying it about many things, and so diverting it from the *One great Necessary*. Fourthly, because the multitude of such was counted a burden to the *Jewes*. Fiftly, because it seemes sometimes to be an ill symptome of some inward neglect, to spend overmuch Care and Time in the Outer-washings; as in the Pharisees it is noted to have been: And as *Arist.* observes of the insectile Animals, that the want of blood was the cause that they ran out into so many legs. *Sect.* 39.

But then, Secondly, I must add by way of caution, that in this matter men are sometimes mistaken, (as Misers are in judging of excessive expenses, or sluggards of excessive labour) thinke they or others exceede, when they doe not, *Sect.* 40.

To which purpose you may please, first, to take this direction, that though the premised caution concerning Ceremonies in a Church be very good, that they be *pauca & salubres, few and wholsome*, yet if they be *wholsome*, not only negatively, but positively, not only harmlesse, but tending to edification, (for so *salubrity*, or wholsomnesse imports) then there will be little reason to accuse them of *excesse*; for if they be *salubrious*, they will then more probably *helpe* the inner devotion, then *encumber it*. *Sect.* 41.

Sect. 42. Secondly, you muſt diſtinguiſh of ſuch acts, wherein that exceſſe is ſuppoſed to be, that they either are *ordinable, fit, &c. proper* to that end, the ſervice of God, to which they are annext; and then againe being uſed in their kinde, they are *ſalubrious*, and no danger of *exceſſe*; or Secondly, they are inordinable, unfit, improper, of which nature there are great ſtore noted in the Church of *Rome*; and in this caſe though any one may be a nimiety, and that nimiety a fault, yet ſtill this not the fault of *Superſtition*, but rather of *folly* and *vanity*, or what ever other *guilt*, the uſing things in the worſhip of God, which doe no whit tend to that end, (but are aliene from it) may amount to. And theſe *vanities*, or this fault, I deſire to allow no favour or patronage or countenance to, but have as full diſlikes to them as any charitable man hath, though as yet I am not ſatisfied, that they are to be called *Superſtition*.

Sect. 43. And yet concerning a word I ſhall not contend neither, but rather grant them lyable to that title alſo, on condition that I may but evince and be graunted this one thing, that it is a circle of injuſtice, and a noxious fallacy, firſt to apply the title of Superſtition to ſuch triſles or faults as theſe, then to extend it farther to thoſe things which have no ſuch fault to be charged on them, and then to condemne thoſe alſo, as faults and crimes, becauſe they are *Superſtitious*; juſt like the old heathen Tyrants dealing with the primitive Chriſtiãs, firſt to entertain themſelves with the bloody ſpectacles of baiting of wilde-beaſts, then to take off thoſe wilde-beaſts skins, and put them upon Chriſtians, then to bring forth thoſe Chriſtians to be baited and devoured in thoſe ſhapes. The injuſtice of which is the ὑπερβάσεις δίκης, the prime thing which this paper was deſigned to demonſtrate.

Sect. 44. And if ſtill it be urg'd and preſſed that *Superſtition* is a *Nimiety* and *Exceſſe* in the uſe of good Authors, and demand be made wherein, or what is that *Nimiety*, that may properly be called Superſtition? I anſwer, that if we will needes take *Superſtition* in that nature, then the moſt proper matter of that nature will be,

Sect. 45. Firſt, The placing more vertue in ſome things then either naturally, or by the rule of Gods word, or in the æſtimation of purer ages of the Church of Chriſt may be thought to belong to them; as the placing vertue or force *in the ſigne of the Croſſe*, and the womens *parvula Evangelia* in S. *Jerom* on *Mat. Cap.* 23. The *Opus operatum*.

operatum of the Sacrament, and other Christian performances. (parallel to the περιάμματα or amulets among the Heathen, to the φυλακτήρια the Phylacteries among the *Jewes* (having their *Audi Israel Deut.* 5. fastned to their wrists and foreheads) to drive away Devills, and to the *precatiunculæ* the little Prayers that the *Turks* carries about with him, as a defensative against all dangers) The doing of which is either utterly groundlesse, and then it is folly; or else it fastens some promise on Christ which he hath not made in the Gospell, or some Doctrine on the antient Church, of which that is not guilty neither, and so is a Nimiety: or else,

Secondly, (That to which the literall importance of δεσιδαιμονία referr's) *An excesse of feare*, or δειλία πρὸς τὸν θεὸν, *being a fraid of God*, when we neede not, thinking our selves bound (or obliging others) *as from God*, when God immediately neither commands nor forbids, nor the lawfull power under which we live; (which would be mediatly the command of God also) of this kind is the doing or abstaining religiously (*i.e.* upon pretēce of divine præcept or prohibition) from those things which the word and the law of *Christ* doth neither immediatly, nor by consequence of cōmanding obedience to the higher powers, cōmand nor interdict us. I say not, the simple doing and abstaining, (for that may be simply lawfull) nor the doing and abstaining upon ground of command or prohibition from our lawfull superiours, (for if there be any such, we are bound by the word of God to such obedience, and the not paying thereof is as truly, I will add, as immediatly a breach of Gods Law and sinne against God, as any act of theft or adultery, or sinne against the second table: for though the commands of the Magistrate are but mediatly the commands of God, yet the disobeying of those commands is an immediate disobedience to God, in the fift Commandement which commands to honour, *i.e.* to obey him, and then to be most exact and præcise in caution never to sinne against that obedience, cannot be superstition, or fault, though perhaps by being in a man that makes little Conscience of greater disobedience, it be an ill *Symptome* of that *Hypocrisy* which consists in *strayning at Gnats and swallowing Camels*) but the doing or abstaining *religiously* (which is in effect *dogmatizing*, *Col.* 2. 20. *laying burdens* upon our selves, & others as from *Christ*) where *Christ* hath wholly left us free. As if a private man should thinke himselfe obliged by (or a Magistrate presse

Sect. 46.

upon others by vertue of the Mosaicall precept, the obligation of) the Jewish Law long since abrogated by *Christ*, or any other outdated or not-yet-given command; This might be called *Superstition*, under this Notion of *Niminess*, because that man add's to the *Commands of Christ* (as the former to the *Promises*) annexed to the Christian Religion, to the Gospell Rule, those things which belong not to it, and so is an exceeder in the *feare* and *service* of God, doth things in obedience to God, which he neither immediatly, nor mediatly commands, & so walkes ἀκριβῶς ὡς οὐ σοφὸς Ephes. 5. 15. *Circumspectly, but as a foole, fearing where no feare is*, doing some things servilly (that is, fearing damnation if he should not doe them) *wherein Christ* hath left him *free*, and no authority of the Church or lawfull Magistrate restrain'd that Liberty.

Sect. 47. And this is a culpable or criminous *Excesse*, not in doing what God commands not, (for that may be innocent enough) but in affirming (as a false Teacher) God to command when he doth not command, or to forbid when he doth not forbid; & so inthralling himselfe or others, whom God hath freed. Which way of *Judaizing*, or imposing as necessary such things as the law of *Christ* hath not made necessary, (no, nor so much as the higher powers authorized by *Christ*, nor the Primitive or universall Church of Christ, which will have authority amongst al sober men) & so proceeding to make such things marks & characters to condemn others & illustrate themselves by, is the speciall kind of *Superstition*, wch I have reason to beleeve any kind of Protestants to be guilty of. Yet and

Sect. 48. The only one, unlesse it be that ridiculous one of making groundlesse observations of ominous things, inauspicious events, unlucky daies, and such like old-wives divinations, to which one part of *Theophrastus* his character of Superstition, and of *Agellius* his notion of it, and of *S. Austins* also referrs; which yet is rather *believing* firmly what we have no ground to *believe*, and so an *excesse of credulity*, then *doing* what we are not bound to do, and so an *excesse* of *Religion*; or if you will, a *civill Superstition* (being not in any order to the worship of God) in an affected retaining or embracing of some old Heathen traditions, taken up by the *Romish Patrons*, first foolish in them, and then of evill report for us to continue from them, being so much better instructed than they were; and if taken up upon their authority, and continued under that notion, then also possibly matter of scandall (as the eating

[illegible] of the εἰδωλόθυτα, *things offered to Idols*, was 1 *Cor.* 10.29) [illegible] then still this is rather an effect of naturall magick, or Heathenish perswasions, then an *Excesse* of the Christian *Religion*; and not at all the thing which is now adaies prest with that odious title of *Superstition*, and therefore it may suffice to have named this without farther enlarging on it.

As for those other things which are so ordinarily branded under this name, by many that are now ill pleased with the legall [illegible] of things in our Church, though I shall not descend to the particular consideration of them, and vindication of each, yet this it will not be unseasonable to have advertised in this place, that that main proofe and common way of evidencing the *superstitiousness* of some observances or performances among us, only because either we do place (or others have placed) *holinesse* in thē, is (whatsoever may be said of it in *thesi*) in *hypothesi* or *application* to the particular cases generally very false, or impertinent. *Sect.* 49.

For, whensoever in any such particular I shal be thus accused, I shall first aske, what is meant by *holynesse*? any reall inhærent [illegible] or only (according to the * Hebrew, and so Scripture notation of the word) separation from common uses? For the first of these, that reall *inhærent holinesse*, no Protestant that I have heard of, affirmes it of any created *thing*, but only of *persons*, as *God* in the high degree, and *Saints* of his, in a lower and imperfect degree, by way of communication from him. Either therefore the charge must be false, or else by *holinesse* must be meant that second kinde of it, *separation* to *holy*, from common uses; and [illegible] times, and things, and actions, &c. may be truly called *holy*; and if we place no more of *this holinesse* in them, then thus truly belongs to them, then sure we offend not againe, nor are to be defamed for *Superstitious* in so doing. *Sect.* 50. סדק

In this case the only thing behind for inquiry will be, by whom and how farre this thing what ever it is, is thus separated, and that I shall suppose will be found to be done either by *Christ* or the *Apostles*, or the *universall Church* in the purest ages, or the *particular Church* (and rulers thereof) wherein we live; or if by none of these, then (being left free and at our owne disposing) by our owne voluntary act, or that confirmed with a resolution, or vow perhaps in some cases. Now if these or any of these be the authors of the *separating* any thing, then to discerne whether we exceede in any of these, and whether we place more *Sect.* 51.

holineſs then is due to them, it wil not be very difficult: For, if that which is thus ſeparated by *Chriſt*, I ſhall count *holy* in that degree & conceive my ſelf obliged to it *virtute præcepti divini, by vertue of divine præcept*, I ſurely offend not: & ſo in the ſecond, If I count my ſelf obliged by the *Apoſtolick præcept*, or in the third, by the example or, *præcept of the primitive univerſal*, or in the fourth, of the *particular Church*, (each of which ought to have their authority with us, though that in different degrees) al this while I offend not, becauſe the *holineſſe* wch I place in them is ſtill proportioned to the ground of it, the authority of him that thus *ſeparated* them.

Sect. 52. And ſo againe, if my *voluntary oblation* I performe as a voluntary oblation, and only expect that God that hath promiſed to *accept* ſuch, will, if it be as it ought, *accept* this; and in caſe of *reſolution* and *vow*, add that reſpect in my performance, which is due to ſuch, all this while I am not blame-worthy.

Sect. 53. But if I ſtraine either of theſe any degree above its ranke, elevate an Eccleſiaſticall or humane Conſtitution into a divine Precept, &c. then I ſhall acknowledge this a fault, and that fault perhaps capable of the title of *Superſtition*: which yet muſt not be extended thus farre, that the giving of the like *obedience* to one as the other, is this fault, (for *obedience* being due to both Divine and Humane lawes (keeping their termes of ſubordination) I am alike bound by *Chriſt* to *obey* both, and I muſt not make any difference in that Obedience, but doe both *for Conſcience ſake*) but that the *confounding* the *grounds* or *foundations* of my obedience, which ought be *diſtinguiſhed*, is in it ſelfe an error, and that which may prove of ill importance, by making me *equall* them, when perhaps they come in competition with (and ſo thwart) one another, in which caſe the inferiour ought *to give place* to the ſuperiour.

Sect. 54. If to this it be replyed, that though I doe not elevate this above its pitch, do not thus attribute more *holyneſſe* to this or that then it deſerves, yet *Papiſts* or other *Superſtitious* perſons have done ſo, and therefore the thing is become *Superſtitious*, and conſequently muſt be forborne by me alſo. To this I anſwer firſt, That the ill uſe of any will not corrupt a thing in it ſelfe either commanded, or but laudable, or only innocent before; and conſequently though the Papiſts be ſuperſtitious, yet will not every thing from thence be ſufficiently proved to be ſuperſtitious unleſſe it have ſome other crime beſide their uſing it, for otherwiſe not only the *Creed* and *Pater-noſter*, but even the *Scripture* it ſelfe muſt be ſuperſtitious alſo.

This

This inconſequence being acknowledged, I add, Secondly, that *Sect.* 55.
there is nothing which can oblige me to abſtaine from that which they have uſed ſuperſtitiouſly, unleſſe either the danger that they thought to doe ſo too, to be as *Superſtitious* as they, or the poſſibility that others following me in doing it, may follow them in doing it *ſuperſtitiouſly*, and either of theſe dangers being ſuppoſed, will not yet come home to prove it *Superſtitious*, (which is the only thing we have now to conſider) the moſt that they can doe is to make it *ſcandalous*, and (beſide that this belongs to another matter, and is abundantly handled in *another Diſcourſe on that ſubject*) I ſhall add one thing more, that this conſideration of the danger or poſſibility, is not ſo much a *religious* as a *prudentiall* one (for an act of *prudence* it is to weigh and ponder whether this be a probable danger or no) and ſo belongs to the higher powers to conſider of (not to every private man) who if they think it by law to forbid it, I muſt not then venture on it; if (*non obſtante* this appearance of danger) to command it, though 'tis poſſible they may doe amiſſe in ſo doing, yet I (having nothing to doe in that act of theirs, unleſſe I am of Counſell adviſed with in it) may be innocent enough in ſo obeying; & if they have thought fit neither to command nor forbid, then am I left free in my own particular, and may doe either, ſo I doe it with thoſe cautions, that in the *tract of Scandall* are ſet downe.

To which if it be replyed, that though this be true in *theſi*, *Sect.* 56.
yet in *hypotheſi* 'twill not be pertinent in this kingdome. The Laws of this kingdome have taken away all Ceremonies uſed in the *Roman* Church, ſave thoſe that are named in thoſe Lawes, and ſo have left no man any ſuch liberty. I anſwer, They have taken away the *obligingneſſe*, but not *lawfulneſſe* of them, unleſſe of thoſe which either our Church or ſome higher principle hath pronounced unlawfull; my meaning is, that whatſoever laudable performance was taken up by the Papiſts, and by them commanded, now though that command be taken away, and ſo we free from the obligingneſſe or burthen of it, yet 'tis not therefore made unlawfull or prohibited to us (for that were to reſtrain our liberty alſo, and only to exchange one burthen for another) or if it were, I ſhould then think my ſelf obliged to abſtaine alſo.

The Concluſion from all this diſcourſe will be, that if ſome *Sect.* 57.
men, as they will abide no *Rites*, ſo they would avow no *quarrels* but what *Scripture* will give them particular directions or commands

mands for, and conſequently if they would not judge or damn their brethren, when neither Chriſt and his writ, nor the authority of the primitive univerſall Church, nor the orders of the particular within which they live, nor the *indecency* of the thing it ſelfe (of which yet every *private* man muſt not be allowed a competent Judge) condemns them, it might be hoped that *truth* and *peace* and *juſtice* and *charity* that have taken their joynt flight from this earth together, might together returne to it againe, which till it be done it muſt be ſtill expected that they who have learn't one of the Devils attributes, that of Satan, *Adverſary*, or ἐχθρὸς ἀνὴρ *enemy Man*, will alſo advance to another, that of διάβολος *calumniator*, and κατήγορος ἀδελφῶν *accuſer* (as of the *brethren. i. e.* true *beleevers*, ſo) of every chriſtian or innocent action of theirs, and that if there be no known plaine ſinne to be charged on them with any probability, then ſome unknown, obſcure, miſunderſtood name ſhall ſupply that place, and as once *Ærodius* obſerved that there was a Law made that no crime ſhould be capitall but *treaſon*, but then every the leaſt *miſbehaviour*, or even innocent harmleſſe action, in ſuch whom they had a mind to puniſh, was brought in under the title of *Treaſon*, and ſo every thing became capitall by that means; ſo now it being by ſome men reſolved (if the teſtimony of the reſt of their lives may be beleeved) that there is no capitall damning ſinne, worth heeding, or abſtaining from but *Superſtition*, every *rite* or *geſture* or *motion* in them whom they pleaſe to quarrell with, ſhall be accuſed and arraigned and ſentenced under that title.

Sect. 38. It were to be wiſh't that the paines that is taken in defaming all *bodily worſhip*, under the *mormo* of *Superſtition*, were more profitably imployed, either in finding out meanes to encreaſe our inward attention and fervor in performing that great duty of prayer (to which purpoſe (I am confident) *faſting* and *humility* of *bodily geſtures*, thoſe two maine branches of the *moderne Superſtition*, will not be found unprofitable) or elſe in the ſearch of that ſpirituall *pride* and *uncharitableneſſe* and *contention*, that *filthineſſe of the Spirit*, which is apt to ſteale into and defile the beſt mens hearts, and if it may pleaſe, of one reall *blaſting*, *damning* and yet (as if out-dated) *little conſidered ſinne*, you may take your option, either that of ἱεροσυλία *Sacriledge*, *Rom.* 2. 22. or that other of *irreverence* and *prophaneneſſe*.

Take heed that no man deceive you with vaine words.

OF IDOLATRY.

Περφήτευ δύο ἢ τρεῖς λαλείτωσαν καὶ οἱ ἄλλοι διακρινέτωσαν.

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OF IDOLATRY.

AS the Judgements of other men have perſwaded me to thinke it pertinent and ſeaſonable to adde this one unto foure former diſquiſitions, with which it holds ſome analogy and cognation, So the nature of the enquiry hath prompted and directed me to take riſe (as thoſe former have done) from the examination of the word, and that by obſerving the *origination* firſt, and then *Criticall* peculiar importance of it among *ancient* writers, thoſe eſpecially of the *Scripture*. § 1.

To that end the word Εἴδωλον, *Idol*, of which it is compounded, muſt firſt be viewed. And of that there is no queſtion, but that in the literall notation of it, it ſignifies an *Image* or *repreſentation* of any kind, and accordingly in the *Old Teſtament* is ſet to expreſſe both צֶלֶם *an image*, or *ſimilitude*, any kind of figure in *generall*; and פֶּסֶל *a carved* or *graven image* in *ſpecie*, a ſtatue of wood, or ſtone, any kinde of *Sculpture*; Though the truth is, εἴδωλον is not the moſt ordinary rendring of either of theſe, but εἰκὼν *imago* of the former, and εἴδωλον but twice, and γλυπτὸν *ſculptile* of the latter, and εἴδωλον but thrice. § 2.

Three words there are to which it is moſt ordinarily appli- § 3.

ed, 1. אליל a *nothing* that hath no being, (to which Saint *Paul* referres when he ſaith *an Idol is nothing*) or if you pleaſe
1 *Cor.* 8. 4. a no God, אל אל that hath no *Divinity*, no power to
1 *Cor.* 10. 19. helpe the Client or Worſhipper; parallel to that paſſage *Deut.* 32. *they have provoked me* בלא אל with that which is no God.

§ 4. Secondly, אלהים *Gods*, the many falſe *Gods* of the heathens, by the Greeke ſeven times rendred εἴδωλα *Idols*, unleſſe perhaps it may be conjectured, that they which ſo rendred it in thoſe places, miſtooke, or miſread אלהים *Gods* (which in other places they conſtantly render θεοὶ, at leaſt 200 times) for אלילים *nothings*, vanities, which is very neare in writing and ſound unto it, & ſuch miſtakes are no great newes in thoſe tranſlators.

§ 5 Thirdly, גלול *Pollution*, *Filth* by which any man is contaminated; This is rendred ſometimes βδέλυγμα *abomination*, but more frequently εἴδωλον (*Idol*) then any thing elſe, which certainely referres not only to the *pollution* of the Soule by the commiſſion of that ſinne (for by every other ſin ſome ſueh pollution is contracted) nor only to that other notion of ſpirituall fornication, but principally to the abominable ſins of *uncleanneſſe*, and *filthyneſſe*, which thoſe *Idol worſhips* were ordinarily guilty of, and from thence received a great aggravation and heightning of their guilt, and puniſhment. And to the ſame purpoſe the word שקץ *abomination*, or filthineſſe, (and ſo moſt commonly rendered βδέλυγμα and μίασμα) is ſometimes εἴδωλον *Idol* alſo.

§ 6. Other words there are, that ſometimes (but more rarely) are thus rendred alſo, as 1 במה (from whence the Greeke βωμοὶ) *high places*, the Altars or Temples of their falſe Gods peculiarly, (as may appeare 1 *Mac.* 1. 62. where βωμὸς the Heathen Altar was by *Antiochus* ſet upon the θυσιαστήριον or Altar of the Jewes) and theſe would be more properly rendred εἰδωλεῖα *Idol Temples*, or altars, then εἴδωλα *Idols*, and therefore perhaps in that one place *Ez.* 16. 16. where 'tis rendred εἴδωλα, it may be a falſe print for εἰδωλεῖα, I am ſure our Engliſh moſt properly renders it *high places*, and thoſe are called

εἰδωλεῖα

ἀδολατρία not onely by the Author of that booke 1 *Mac*: 1. 50. but by Saint *Paul* himſelfe 1 *Cor*: 8. 1. ſpeaking of him that eateth ἐν εἰδωλείῳ *in a Temple* or other place *where thoſe falſe Deities were worſhipt*;

Secondly, הבל *vanity*, from whence it is that the Gentile-Idol worſhippers under the title of [πάντες ἄνθρωποι] all men, the generality of mankinde (or all the world but the Jewes) are ſaid to be φύσει ματαιοὶ *Wiſd*: 13. 1. *vaine* or Idolatrous by *Nature*, *i.e.* either by *birth* borne in that Idolatrous age among thoſe Heathens; or elſe by *long popular*, *nationall*, *œcumenicall cuſtome*, which is, ſaith *Galen*, ἐπίκτητος φύσις *an acquired nature*; Thus hath *Suidas* interpreted the word φύσις *nature*, that 'tis ſometimes χρονιὰ καὶ πονηρὰ συνήθεια, *a chronicall evill cuſtome*, and inſtances in that place where Saint *Paul* tells the *Epheſians* 2. 3. that they had beene by *nature the Children of wrath*, (as υἱοὶ ὀργῆς *children of wrath* ſignifies peculiarly Gentiles, ſo) the *prime* if not *only* intent of that adjunct φύσει is (as many circumſtances in the context will convince) that they were ſuch Idolatrous Gentiles, either φύσει *by birth*, (borne ſuch Gentile worſhippers ὡς καὶ οἱ λοιποὶ *as the reſt alſo of* the Heathen world was) or elſe φύσει *by cuſtome*, by long popular habit of education, or (which will unite both thoſe ſenſes and more fully expreſſe the word φύσις from φύω) by a *long habit* deduced from their very firſt *being* or *birth*, and ſo continuing till the time of their converſion; *cuſtomary Idolaters*. *walking* κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου *according to the age or vicious cuſtome of the Heathen World*, *v*: 2. and the practices of the υἱοὶ ἀπειθείας *infidels* or *unbeleivers*. And ſo will the word be beſt rendered, when the ſame Apoſtle expoſtulates with the Corinthians 1 *Cor*: 11. and demands whether φύσις (we render *nature*) did not tell them, that it was a *ſhame for a man* κομᾶν, which we render to *weare long haire*, but I conceive, would more properly (according to the uſe of the word in the Greeke authors) be tranſlated to *let the haire grow at length*. If either of the Interpretations be accepted, then ſure φύσις muſt onely ſignifie the *cuſtome* and faſhion of the *place*, or of the generality of men, or elſe birth,

§ 7.

as that conteineth in it the distinction of sexes, or in the mixt sence, an universall continued custome from their birth till then; and not *nature* in the ordinary acception, or as it signifies the *law of nature* written in our hearts. For then not only *Absolon*'s *haire* must be against *nature*, (which yet the Scripture charges not with that crime) but even the *vow* and practice of *Sampson*, and the *Nazarites* had beene an *unnaturall* sinne. A later Criticke would have κομᾶν be taken for *braiding of haire*, or making a *dressing* of it (which I confesse the *Apostles* argument in that place, and the mention of περιβολαίου, a *covering*, would perswade) but then still φύσις must signifie (though not onely a *locall*, yet) an *universall custome*, such as hath designed and fitted *distinction* of *attires* to *distinction* of *sexes*, which it would be hard to impute to the dictate of *nature* in every man's heart, so that that should be thought to define what attire is naturall to a *man*, what to a *woman*, but is an act either of *locall custome*, συνήθεια, (which in this matter the *Apostle* appeales to, *v.* 16. against all disputers) or else of *universall custome* of all nations, which he seemes to pleade in this place. But I conceive it without example in Authors sacred, or heathen, that κομᾶν should signifie a *dressing*, (whatsoever κομάω and other words of some affinity may be thought to doe.) The notion which at first I gave you, will satisfie all pretensions both of the Grammarian and the Textuary, that it signifie *to let the haire grow at length without cutting or poling it*, that will satisfie the Criticke, for that is κομᾶν *comam promittere*, and to doe so, there can be little reason assigned, unlesse it be in order to *braiding* it, or making a covering of it, on occasion of which it is that the *Apostle* here saith, that it is an *honourable* or *decent* thing *for a woman* to doe so, *v.* 15. (and the contrary for a man) and *not to doe so is all one for her, as to be shorne or shaven*, *v.* 5. & 6. and so that satisfies the Textuary also.

But this by the way, from this acception of the word הבל *vanity*, for *idols*, it is that *Rom.* 1. 21. Saint *Paul* saith of the heathen, that ἐματαιώθησαν *they became vaine*, *i.e.* fell to those impious *idol-worships*.

Thirdly,

Thirdly, בעל׳ים *Lords* or *husbands* (or as we retaine the Hebrew word in *Engliſh Baalim*) 2 *Chron.* 17. 3. *Ier.* 9. 14. is rendred in the *Greeke* againe εἴδωλα, *idols*, and ſo clearely ſignifies thoſe other heathen *deities* taken into a rivalry with the God of heaven. § 8.

Fourthly, חמנים; we render it the *Sun images* in the margent, *Eſ.* 17. 8. but whoſoever conſiders the place, and *Ezec.* 6. 4. will acknowledge that it ſignifies (not the *images*, but) the *places* of worſhip of חמה *i.e.* the *Sun*, called by the Greeks ἡλιῶνα & περιδρόμια, the *places where the ſacred fires* were made in honour to the *Sun*, and the word is therefore by the *Targum* rendred, *Eſ.* 17. 8. חנסנסיא *delubra*, *temples*, (a deſcription of which is given us by *Benjamin* in his *Itinerary*, and by ſome of the *Rabbines* affirmed to have beene firſt of a religious inſtitution to God in thankſgiving for that glorious creature) theſe they are once rendred εἴδωλα, *idols*, *Iſ.* 27. 9. but in other places *temples*, *&c.* § 9.

Fifthly, the word עלל (farre enough naturally from any ſuch ſignification) is rendred *Ez.* 36. 18. εἴδωλα, *idols*, and our *Engliſh* from thence have continued that rendring [*our idols*] where yet I conceive the *Hebrew* ſhould be tranſlated [*their actions or inventions*] (the word properly denoting any good or evill *worke* or *enterprize*) and the Greeke rendring may poſſibly have beene a *miſtake* of the Hebrew עלל for גלל from which before we had גלול for *idols*) and then 'twill be the ſame in our *Engliſh* alſo. § 10.

Sixthly the word עצב that ſignifies any *cauſe of greife*, of *paine*, of *frighfull paſſion*, is often rendred εἴδωλον, noting againe their heathen *Gods*, which uſed their clients exceeding ill, the *Daemons*, *demons*, the *feare* and dread of whom produced the Greeke word which we render *Superſtition*. And neare of kin to that, is a ſeventh מפלצת which once is rendred εἴδωλον alſo, and from the origination of the word is juſtly rendred [*horrours*] in our Margent. 2 *Chron.* 15. 16. § 11.

Once more the word תרפים *Teraphim*, thoſe which *Rachel* ſtole from *Laban*, are rendred εἴδωλα, *idols* alſo, and ſeeme to have beene ſome *images* (πάτρια θεῶν, ſaith *Joſephus*, *images of his Gods*)

Gods) but as others gueſſe, *images ſet to a certaine poſition of the Starres*, with the figures of the *planets* upon them according to the cuſtome of the *Syrians* then, by which they were wont to divine; not any thing like the *Cup, whereby ſay* the *Egyptians* of *Ioſeph, he divineth*, for that I conceive was but a *drinking Cup*, wherein he uſed to drinke in thoſe *ſacrifices* by which he prepared to receive *preſages* from God (and therefore I ſhould render thoſe words *Gen.* 44. 5. [*with which he receiveth preſages*) but *Aſtrologicall inſtruments*, with pictures of Starres upon them, which ſome conceive to have beene ſo made, that they were able to ſpeake ſometimes, and then they will differ but little from the Sun-idols even now mentioned, for thoſe they ſay, by the operation of the fire, became *vocall*.

§ 13. This ſo particular wearieſome trouble have I given the Reader at the entrance, to give him occaſion of obſerving that the word εἴδωλον, idol, though it ſignifie an *image*, or *ſculpture*, or *repreſentation* ſometimes, yet it ſignifies ſomewhat elſe beſides that, particularly theſe two things, 1. the *Heathen Gods* under the notion of *falſe* (together with the *Temples* wherein they were worſhipped) 2. The ſame againe, and their worſhips under the notions of *filthy*, *uncleane*, and *abominable*. Which two notions of the word (that we may proceed a ſtep farther) we ſhall now looke on, as they were in order to worſhip, and that will open to us ſome entrance to a view of *idolatry*, or the worſhip of *idols* what it is.

§ 14. For the former, the *worſhipping* of *falſe Gods*, and *images*, I ſhall give you a breife narration of it out of the ſobereſt of the *Jewiſh* writers, *Maimonides l.* 1. *de Idololatriâ*.

The firſt riſe of Idolatry is, ſaith he, *to be referred to the daies of* Enoſh, *when men* (*taking notice how God had created the Starres and Spheares for the government of the world, and by placing them in ſo eminent a ſtate ſeemed to make them partakers of his honour, and uſed them as his Miniſters and Officers*) *reſolved it their duty to laud, and extoll, and honour them, and taught others that this was the will of God, that we ſhould magnifie and worſhip thoſe whom he had preferred and dignified (as a*

King

King would have his Miniſters honoured) and that that is the honouring of God. Upon this foundation, ſaith he, *they began to build Temples to the Starres, to ſacrifice to them, bow themſelves before them, that by ſo doing they might obtaine Gods favour, and this was the ground of Idolatry, not that they thought there was no God but the Starres, but that they thought this worſhip performed to them to be the will of God. In proceſſe of time falſe Prophets aroſe, pretending meſſages from God, and directions for the worſhipping of ſuch or ſuch a Starre, nay for the ſacrificing to all the hoſt of them, building them Temples, making pictures of them that might be adored by women, children, and all others; and to that purpoſe they invented certaine figures, affirming them to be revealed to them by prophecy, to be the images of ſuch Starres. Thereupon men began to make images in Temples, under Trees, on the top of Hils, and all men to meet and worſhip them, reſolving & proclaiming that from thoſe images all good and evill did proceed, and therefore in all reaſon they were to be ſeek'd and worſhipt, the Prieſts promiſing all increaſe and proſperity as the reward of this worſhip, and preſcribing of rules for the performance of it. After theſe, other impoſtors roſe, that affirmed ſuch a Starre, or Spheare, or Angel, to have ſpoken to them, and preſcribed their way and manner of worſhip; in ſumme, 'twas generally ſpread over the world, that images were to be worſhipt, each by a peculiar manner of ſacrifice, and adoration, and the name of God was quite loſt out of the mouth and minds of all men; for were as not to be acknowledg'd by them, but all ſorts of people worſhipt nothing but images of wood and ſtone, built temples on purpoſe for them, adored and ſware by their name, and even the Prieſts and wiſe men among them thought that there was no other God but thoſe Starres, &c for whoſe ſakes theſe images were made. As for the great God of this world no mortall knew him, ſave onely* Henoch, Methuſalek, Noah, Sem, *and* Heber, *and ſo it continued, till* Abraham *was borne the pillar of the world.* Thus much *Maimon*: and much more by way of ſtory and obſervation. And what is thus by him obſerved of the *heavens*, is by others deduced as clearely for the *idoliſing* of *Kings* and great perſons, ἄνθρωποι ὑπὲρ ἀξίαν θαυμαζόμενοι, *men admired by*

 their

their flatterers, saith *Chrysostome*: which besides the testimony of *Wisd.* 14. 17. and *Aristotle Met.* 1. (where he shewes how *admiration of great men and benefactours* hath beene the great principle of *idolatry* or *men-worship*) is every where observable in the story of the *Roman Cæsars*, no man dying without an ἀποθέωσις, or *being made a God*; & then constantly the setting up of their statues in their *Temples*, following as an Attendant of it.

§ 15. Many Stages you see in this accursed progresse of *idol worship*, before they came to *images*, and that last so prodigious a pitch, such a dishonouring of the *deity*, that the *Psalmist* could not say any thing more reproachfull of the *makers* of them, and *trusters* in them, then that they were ἰσόθεοι, *like or equall to their Gods*.

§ 16. To this purpose there are three notable passages which I shall but mention, and leave to be view'd at large; the one *Is.* 44. 13. to the twentieth verse; and the other *Wisd.* 13. 11. and so to the end of that Chapter; the third, in the *Epistle of Ieremy*, shewing the ridiculous progresse of a *knotty* peice of *wood* into a solemn *deity*, & the irrationall sencelessenes of that worship, even in the judgement of Heathens themselves, witnesse *Heraclitus*. Ὅμοια, ὡς εἴ τις τοῖς δόμοις λεχηνεύοιτο, ποιέουσιν οἱ προσιόντες ὡς θεοῖς τοῖς ἀψυχοῖς, praying to inanimate things is like talking to houses; And yet this madnesse the constant disease of those that had set up any other deity but that of the only true God of heaven, that ever *adored any creature*, παρὰ τὸν κτίσαντα, *Ro.* 1. (not onely *more*, as we render it, but) *besides or except the Creatour*; There being no stay for those (that became thus vaine to *worship* any thing but God) no stop in their *tumbling* (as *Maimon*: phrases it) to that deepe gulfe of impiety, the worship of the most inanimate meane creatures in the world.

§ 17. The truth is, *Maximus Tyrius* gives a more favourable ingenious account of this matter, διαλ: λθ. That *as letters were invented for the expressing of words, (that so by the helpe of writing, the weakenesse of mens memories might be repaired) so the images of the Gods were provided to helpe the infirmities of men, in which they may lay up the names of their Gods*, καὶ τὰς φωμὰς αὐτῶν, *and the famous things that are worth remembring of them*, and in breife to *helpe* them to celebrate their Gods as they ought,

ought, as so many ἐπικουρίαι καὶ χειραγωγίαι εἰς ἀνάμνησιν, *helpes and manuductions for remembrance*, and σύμβολα τῆς τῶν θεῶν τιμῆς, *signes and tokens of their honouring them, Trophaes as it were of their Noble acts to perpetuate the memory of them.* So that although, as he acknowledges, *God be invisible to eyes, yet in respect of our infirmity, and againe of the nature of Lovers to love to behold their pictures whom they love, it will not be amisse to use any thing that may thus bring us in minde of God*, and all this with a caution, that *nothing be terminated in the picture, but the love, and remembrance, and every thing bestowed upon God only.* This is a peice of Heathen divinity very hansomely managed, being indeed no pretence of plea for the *worshiping of Images*, but only the using them as helps to performe our duty to God; But 'tis no newes to see the actions of the many, and the writings of the few very unlike one the other, (it being very easie to *write* vertuously and hard to *live* so.) And certainely the Heathen *practice* was quite another thing then this *Platonick speculation*, and so much of the *first* and *second* notion of an *Idol*.

Now for the other notion of an *Idol*, as it signifies *filthy* or *abominable*, it will be worth observing, what the *Author of the booke of Wisd:* saith of it *in universum. Wisd:* 14. where after an enumeration of many other wickednesses in their τελεταὶ & μυστήρια, *v.* 23. in their *inhumane sacrifices and mysteries*, he concludes with μίασμος, γενέσεως ἐναλλαγή, γάμων ἀταξία, μοιχεία καὶ ἀσέλγεια *pollution, inversion of nature, disorder of marriage, adultery, and shamelesse uncleanenesse v:* 26. and at length concludes that *the worship of the namelesse Idols, or those not to be named, is the beginning and cause and end of evill*; all the villanies in the world the designe and speciall parts of those worships.

§ 18.

§ 19.

To that purpose that I may not lead my reader into the Heathen stories, or the relations made by the Fathers in those tracts which they wrote against the Gentiles, (that excellent * set of bookes, which may serve any student for the *Isthmue*, or μεθόριον, or *passage* betweene the study of *humane* and *divine* learning) I shall onely point to some passages in the sacred writ that looke this way. 1 *King:* 14. 24. after the mention of

*Orig. con Cels. Iust. Mar: Apol. Clem. Al. προτρ. Athenagoras. Theop. ad Autol. Tatianus. Theod: θεραπεύτ. Euseb. Præp. Eu. Cyril. Alexan. cont. Iulian. Tertul Apol. Minut. Felix. Arnobius. Lactantius. Aug. de Civit. Dei. Firmicus.

 the

the *Idols* and *groves* followes that *there were Sodomites in the Land, doing according to the abomination of the Heathen, which the Lord had caſt out before the Children of Iſrael*; which gives you moreover a veiw of the particularity of the ſinne of the *Amorites* and other *Nations*, which provoked God to that fatall *ſlaughter*, and *eradication* of them, which is more fully ſet downe *Lev*:18. 24, 25, 27, 28. and an expreſſe threat added from Heaven *v*: 29. that *whoſoever ſhall commit any of theſe abominations ſhall be cut off from among their people.*

§ 20. And perhaps it will not be unworthy a *digreſſion* here to marke, that at the *rooting* out of thoſe *Nations*, and the *planting* in of the *Jewes* in their ſteed, by way of *Covenant*, (the *condition* of that *Covenant* being that they ſhould *feare the Lord, and not walke in the wayes of thoſe Nations*) the *ſigne* or *ſeale* of that *Covenant* was deſigned to be ſuch as had a particular reference to theſe ſinnes of the fleſh, and denoted the *amputation* of the περιττία κακίας *ſuperfluity of naughtineſſe*, which had beene practiſed among thoſe *Gentiles*, and which would infallibly bring as certaine *exciſion* upon them, (if they reformed it not) as was threatned by God to every *male Iſraelite*, that ſhould continue *uncircumciſed*. To the ſame purpoſe were all thoſe *lawes* and *rites* concerning *legall pollutions*, to bring them to the greateſt *alienation* of minde, and *deteſtation* of this peice of *Heatheniſme*; Yea and one maine part of the *promiſe* of God upon their obedience, *viz*. the *multiplying of their ſeed*, (which was ſo remarkeable in that *Nation*, that *Joſephus* mentions τεκνοποιικὴ as the *craft*, as it were, and ſpeciall peculiar *excellency* of that people) was a moſt naturall proper effect of the *abſteining* from thoſe *ſinnes*, and it is as cleare that in our *Chriſtian Sacrament* of *Initiation*, the ἀπόθεσις ῥύπου σαρκὸς, the *waſhing away the ſordes of the fleſh*, had a propriety alſo to that, (which is accordingly mentioned in the vow of baptiſme, *the forſaking of all the ſinfull luſts* thereof.) but this by the way.

§ 21. So againe *e*:15.12. the *Idols* and the *Sodomites* are mentioned together, and 2 *King*:23.7. *the houſes of the Sodomites*

are

are cast downe; where there is also mention of the *groves* for those *darke* purposes, by which under that name of אשרות *Aſtarte* seemes to be designed. So when the *Babylonians* made *Succoth Benoth*, what is meant thereby but the *Tents of Venus*, in which all the *Virgins* were solemnely prostituted to the honour of that *false deity Venus* under the title of *Mylitta*? and to the *prostitution* of their *daughters for the honour* of their *Gods*, which is mentioned not only by *Herod. l.* 1. and *Strab. l.*16. but in the Epistle of *Jeremy v.* 43. where the *cords* mentioned are undoubtedly the signes of their *vowes* (and obligation from thence) to pay that sacrifice before they went. So *Is.*57.5. *Inflaming*, or *you that inflame your selves with Idols under every greene tree*] noting that prostitution of men and women in the Groves about their *Idol-temples*, in honor of their false *Gods*. And to instance in no more, it seemes not improbable upon these grounds that the frequent expressions of the Idolatrous practises of the *Jewes* by *fornication*, *whoring*, and the like, may be somewhat more then a *trope* or figure of *Rhetoricke*, having thus much of Reality in it also: It being cleare that their falling off to the *Heathen Idols* brought them oft to these *Heathen sinnes* also; as in the matter of *Baal-Peor* 'tis most evident. So *Rom:* 1. 26. 'tis affirmed of the Gentiles that as a punishment of those *Idol-heathen-worships God gave them up* εἰς πάθη ἀτιμίας, *to dishonourable infamous affections*, and a particular account of them is set downe. *v:* 26. *women changing the naturall use &c:* and likewise *men* also ἀσχημοσύνην κατεργαζόμενοι *v:* 27. and ποιεῖν τὰ μὴ καθήκοντα. *v:* 28. guilty of those *most reproachfull shames and contumelies of nature*. Of which there was aboundant store in the *Eleusinia sacra*, *Cybeles mysteries*, *Venus*, and *Flora's feasts*, from which it will not be tolerable to repeate them.

§ 22. By this ungratefull unsavoury observation it will be possible to contribute somewhat to the illustrating of many places in the *New Testament*, and particularly of the notion of Idolatry there, (for which advantage it is that this discourse hath thus enlarged it selfe.) As first *Eph:* 4. 29. where speaking of the *Gentiles*, he saith ὅιτινες ἀπηλγηκότες (*i. e.* in *Hesichyus's*

* μὴ θέλοντες πονεῖν. Glossary) who **giving over all labour*, (as idlenesse is the mother sinne of the *Sodomites*) *gave themselves up to lasciviousnesse, to worke all uncleannesse* ἐν πλεονεξίᾳ, we render it, [*with greedinesse*] the word is interpreted *Coveteousnesse* in other places, but signifies not only that, but all *immoderate*, and peculiarly inordinate unnaturall desire, not only *coveting* of *wealth*, I say, but in *Aristotle* any thing, that is opposed ἰσότητι *to aequality*, when any man *will have* (πλέον ἔξει) above his *portion*. So in *Hesychius* πλεονεξία τὸ πλέον τοῦ δέοντος ἐκ τινὸς λαμβάνειν, to denote the [more *then is due or ought to be*] whatsoever the subject matter be, So in *Lucian de calumn*: *p*: 844. the *Calumniator* is described to be *one that will have all his auditours to himselfe, will let no man else be heard*, and for this he calls him πλεονεκτὴν, and so *Democrates* in his γνωμ: defines πλεονεξία to be a *speaking all, and not enduring to heare any body else*; And the notion that I now speake of, applyed to *inordinate lust*, though it differ in the object, is the same in effect with this, a desiring and usurping, that which is not agreable to his condition, sex, nature, &c: and of that we have a Gammaticali ground in the *Hebrew* word בצע which signifies *coveteousnesse* and *lust*, and being oft rendred πλεονεξία is once rendred μίασμος *pollution Ez*: 33. 31. where though our *English* read *coveteousnesse*, yet the sense directs otherwise, even to that which *v*: 29. is exprest by *abominations*. Of this I should not thus define, were not many places of the *New Testament* eminently applyable to this sense, nor thus farre extravagate on this word, did it not much tend to the explaining and asserting the *New Testament* notion of *Idolatry*, that now we are upon.

§ 23. In that *Rom*: 1. 29. you have together in this matter πορνεία, πονηρία, πλεονεξία, κακία, *fornication, villany*, (*not coveteousnesse* againe, but) *inordinate desire and naughtinesse*, and yet more evidently. *Col*: 3. 5. where speaking of the *Gentile unbeleevers*, among their deeds that a Christian is so carefully to avoid, the *Apostle* mentions *fornication, uncleanenesse*, πάθος (I conceive, in *Salvians* phrase) *passivity, evill concupisence and* πλεονεξία, sure *inordinate* desire againe *which is Idolatry* (and this

this ſeemes to me to have beene acknowledgedby Saint *Cyprian*, who *Ep.* 52. will have [ἥτις, which] referre to each of thoſe foregoing names) the interpretation of that heathen worſhip of theirs, *for which the wrath of God cometh on the children of diſobedience* (it ſeemes againe this was the ſinne that brought that fatall deſtruction upon them) ἐν οἷς, *in which ſins the Coloſſians had ſometimes walked, when they lived* ἐν αὐτοῖς, *among the Gentiles.* So Eph. 5. 3. *let neither fornication, nor uncleanneſſe, or* πλεονεξία, *inordinate deſire be named among you,* (thoſe *nefanda, ſinnes* not to be *named*) *as becomes Saints*, as they are oppoſed to *Gentiles* againe. And ſo *v.* 5. *Every fornicatour*, and *uncleane perſon, and* πλεονέκτης, (not *covetous*, but *inordinate luſter*) *who is an Idolater.*

This may poſſibly be the notation of *Idolaters* alſo, when the Apoſtle ſaith, 1 *Cor.* 10. 6. *Be not ye Idolaters, as were ſome of them, as it is written, they ſate downe to eate and drinke and roſe up to play.* For the Greeke παίζειν, which we render *to play*, may poſſibly referre in that place to thoſe ſinnes of *unclenneſſe*. It is cleare that ἐμπαίζειν doth *Gen.* 39. 14, & 17. which we there render [*mock*] and though παίζειν be not the word there uſed, yet the Hebrew צחק ſignifies both, and is the word uſed both in that place of *Geneſis*, & *Exod.* 32. 6. from whence our Apoſtle cites it; and if comparing the ſtory *Act.* 7. 41. (where 'tis ſaid in this matter, εὐφραίνοντο, *they rejoiced in the workes of their hands*) be apt to perſwade any, that παίζειν to *play*, is all one with εὐφραίνεσθαι to *rejoyce*, and ſo that both denote their *dancing before their Idol*, it will be as obvious to reply that διέφθειρε there uſed, ſignifies moſt properly the *rejoycing at a feaſt*, *Luk.* 12. 19. & 15. 23. 24. 29. 32. & 16. 19. and ſo following the *offering of ſacrifice to their Idol*, ſhall denote a *ſacrificall feaſt*, and be all one with the *eating* and *drinking* here, but not with the *playing* that attends it: and ſo ſtill the παίζειν may probably be thus interpreted; eſpecially when in this place it followes immediately after ἐπιθυμηταὶ κακῶν, *luſters after evill things*, and is attended with μηδὲ πορνεύωμεν, *neither let us commit fornication*, &c. and from thence perhaps it is that *v.* 14. to his exhortation of *flying from Idola-* § 24.

try,

try, he ſubjoines, v. 15. *I ſpeake to wiſe men, judge what I ſay* not willing to adde more words on that ſubject. This is but a conjecture of which I am not confident. But no queſtion this is the meaning of ἀθέμιτοι εἰδωλολατρεῖαι, the *abominable* ſeverious *Idolatries*, 1 *Pet.* 4. 3. of the *fruitleſſe workes of darkneſſe*, whereof Chriſtianity made them *aſhamed* of the κρυπτὰ τῆς αἰσχύνης, *thoſe things that were done in ſecret*, and ἃ λέγειν αἰσχρὸν, *which 'twas a ſhame to name* or *ſpeake* out; (all one perhaps with the κεκρυμμένη εἰδωλολατρεία, *the hidden idolatry* in the Councell of *Laodicea*) to which you may adde, 1 *Theſſ.* 4. 3. *this is the will of God*, ὁ ἁγιασμὸς ὑμῶν, *your purification*, conſiſting as it followes in *abſteining from fornication*, &c. and after ἁγιασμῷ καὶ τιμῇ, *in purification and* honour (as that is oppoſed to ἀτιμία, *diſhonourableneſſe, vileneſſe, Rom.* 1. 26.) *not in the luſt of concupiſcence, as the Gentiles*, &c: To which purpoſe 'tis the conceit of ſome learned men, that that which followes muſt be applyed τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, *v.* 6. (though our Engliſh reading looke quite another way) for ſo the context will enforce, *v.* 7. for God hath not called us, ἐπὶ ἀκαθαρσίᾳ, *for uncleanenеſſe*, but ἐν ἁγιασμῷ, *to* or *in purification*. And ſo every of thoſe words will beare, if 'twere now ſeaſonable to inſiſt upon it. And it is obſervable that *Iſ.* 57. 8. where the Prophet ſpeakes to the *adulterous Apoſtate Iſrael* [*Thou haſt diſcovered thy ſelfe to others beſide me, and art gone up*, &c.] the Greeke Tranſlatours have uſed theſe words, ἐλογίσω ὅτι ἐὰν ἀποστῇς ἀπ' ἐμοῦ πλεῖον τι ἔχειν, &c. by ἀποστῇς ἀπ' ἐμοῦ, [*departing from me*] expreſſing [*the diſcovering her ſelfe to others beſide me*] and by πλεῖον ἔχειν [*adhering more*] rendring [*the going up*] which may therefore ſeeme to be ſet in that place (according to the *Hebrew* עָלָה *conſcendit, aſcendit, tranſcendit*) for [ὑπερβαίνειν] in the notion that we now ſpeake of, & then you ſee the ſympathy betwixt ὑπερβαίνειν and πλεονεξία, according to the *dialect* and *idiom* of thoſe writers.

§ 25. So 1 *Cor.* 5 11. ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, *either fornicator, or inordinate luſter, or idolater*. Which cannot be applyed to the worſhip of *images*, becauſe he there ſpeakes of Chriſtians

* That that whole verſe belongs to that matter will appeare, if you veiw it in the Originall. Thus. תרחנ רת *thou haſt beene diſſolute* (*laxata es dilatata*) מכשב *by thy lying with them* (ſo tis rendred *Num* 31. 17.) *Thou haſt cut them*, or made them *Evnuches* for thy ſelfe (ſo כרת which perhaps we miſtake for ברית *Covenant*, doth ſignifie, and ſo the Targum renders it וקצצת *ſuccidiſti, detruncaſti*) *thou lovedſt to lie with them* &c.

Christians in profession at least, who sure did not then worship *images*, but might be guilty more probably of those carnall heathen *uncleanenesses*, those *impurities* so solemnely used in the *idol worships*. In which place and the precedent verse under the generall word πορνοὶ, *fornicatours*, are specified πορνοὶ τούτου τοῦ κόσμου, *the fornicatours of this world*, *i.e.* the Gentiles, πλεονέκται, ἅρπαγες, εἰδωλολάτραι; *The inordinate lusters, and idolaters* againe belong to that matter; and so 'tis more then possible may the ἅρπαγες too, which we render *extortioners*, but may rather seeme to signifie the ἁρπαγὴ γυναικῶν, or παρθένων, the *rape or stealing of women, or virgins*, the ἅλωσις, 2 *Pet.* 2. 12. preying on them (the literall notation of the word from ἁρπάζω, rapio, by which as by ἁλόω, the Hebrew שדד is rendred) and so I have observed the word to be used in *Constant. Harmenopulus*, and may perhaps also in Saint *Mat.* c. 23. 25. where ἁρπαγὴ is joined with ἀκρασία, *incontinence*, and opposed to τὸ ἐντὸς καθαρίζειν καὶ καθαρῷ, *cleansing and cleane*, v. 26.

a ἐξαβιβλ. βιβ. 5. τιτ: ζ. τὰ τῶν ἁρπαγος εἰς δημόσιον εἰσκομίσηται. *Raptoris bona publicanda, &c.*

To this nothing can more clearely belong, then that mention of *Idolaters*, 1 *Cor.* 6. 9. being so joined on both sides with *fornicatours, adulterers, soft or effeminate, defilers of themselves with mankind*. And what if the phrase ὁ βδελυσσόμενος εἴδωλα, *Rom.* 2. 22. doe so also, *thou that abhorrest Idols*] The word βδελύσσεσθαι, seemes to referre to those (so frequently called) βδελύγματα, *abominations*; whether (those of the *Sydonians*, and the like, i.e. whether) *abominable* sacrifices, killing, and *offering their Sonnes and Daughters unto Devils*, or *abominable* sorceries, *Deut.* 18. or *abominable* senseleſſe stupidity, in worshipping inanimate creatures, or *abominable* lusts in their idol-feasts, I shall not now define, but onely observe, that if we should apply it peculiarly to the last of these (yet not excluding the rest) the rationall importance of the place will beare it very well. Thou that doest so detest and abominate those heathen villanies in their idol-worships, if upon that ground of zeale thou robbe and rifle their Temples, wilt never be able to cleare thy selfe. § 25.

Having gone through so many, there are but few more mentions of these words [*Idolater* or *Idolatry*] in the New § 26.

Teſtament, I ſhall breifely give you a view of them. *Gal.* 5. 19. Where of the *workes of the fleſh*, carnall ſinnes, there are in the Front, *Adultery*, *fornication*, *uncleaneneſſe*, ἀσελγεία (that foule ſinne, which our Tranſlation renders here, *laſciviouſneſſe*, but elſewhere *ſhameleſſe uncleaneneſſe*, *Wiſd.* 14. 26.) *Idolatry*, &c. all clearely of a making, if this notion of *Idolatry* be accepted. So *Apoc.* 21. 8. where among the eight ſeverals, to which the *Fire and Brimſtone*, old *Sodom*'s lot, is apportion'd, you will finde theſe five, *unbeleivers* (a generall word for *Gentiles*) ἐβδελυγμένοι (we render it *abominable*, 'tis moſt probably in that place, and in that conjunction thoſe that have been guilty of thoſe βδελύγματα, abominations, or beſtiall ſinnes, *Apoc.* 17. 4. you have βδελύγματα καὶ ἀκαθάρτητα τῆς πορνείας, the *abominations*, *and uncleaneneſſe of her fornication*, and ſo v. 7.) *fornicatours*, *and idolaters*, *and all lyars*, (*i. e.* I conceive all that are guilty of thoſe *falſe idolatrous* worſhips) and ſo againe, c. 22. 15. *Fornicatours*, *Idolaters*, *and every one that loveth and worketh a lie*, (all thoſe that delight in, and practice thoſe *falſe worſhips*, which are called a *lie*, *Rom.* 1. 25.) and φαρμακοὶ, *ſorcerers* in the front, either becauſe that ſinne was ſo ordinarily joined to thoſe other heathen impieties, (as may appeare by one eminent place, *Deut.* 18. from the ninth to the thirteenth verſe) or upon a ground, which I ſhall have occaſion to mention anon, of *conjuring* their *Gods* by *magicall ceremonies*, (χοντείαι and φαρμακείαι) to adjoyne themſelves to the *conſecrated images*. And all this under the title of the *dogs that are without*, i. e. the *Gentile world of Idolaters*.

ἀσελγὴς ἀκόλαστος ἀκάθαρτος, *Heſych.*

§ 27. Thus in ſome Latine *fragments* of *Polycarpus*'s *Epiſtle*, ſpeaking of *Valens a Presbyter* of *Philippi*, and his having committed ſomewhat utterly unworthy of that calling (which is not there *named*, and perhaps by that may be rather gueſſed at what it was) by his example he admoniſheth others *to abſteine* [*ab avaritiâ*] (that ſure was in Greeke, ἀπὸ πλεονεξίας) *from inordinate deſires*, [*& ſint caſti*] *and be chaſt*. Adding, that *whoſoever did not thus abſteine* [ὃς μὴ ἀπέχεται πλεονεξίας] *ab idolatriâ coinquinabitur*, *& tanquam inter Gentes judicabitur*, *will be contaminated by Idolatry*, *and ſhall be judg'd as among the Gentiles*.

I have

I have now ſufficiently importuned and tempted my reas- § 28.
ders patience with theſe obſervations, which might be thought very extrinſecall to the matter in hand (eſpecially as farre as concernes the word πλεονεξια) but that they tend immediately (to which I deſigned them) to that third and maine importance of the word [*Idol*] *in* the *Old Teſtament*; and more then ſo, to the explication of the word *Idolatry* (and by the way, of many difficult paſſages) in the *New*, ſo as to ſignifie thoſe *Heathen baſeneſſes*, that *Chriſtians* were too apt to learne from the *Gentiles*, when their *Image worſhip* was leſſe tempting to them, and may therefore poſſibly be the vice, from which the Apoſtle ſo dehorts his *little Children*, i. e. *his new borne babes in Chriſt*, or *Gentile* converts that they *abſteine or keepe themſelves from Idols*, 1 *Joh*: 5. 21. for there was (as farre as we read in Scripture) little of any other kinde of *Idolatry* in faſhion among *Chriſtians* at that time (unleſſe perhaps the eating the εἰδωλόθυτα may come under that title which yet Saint *Paul* prohibits only in order to *Scandal*,) and that this was, not only *ſlyly* and *ſecretly* (but even *avowedly* and *profeſſedly*) you may ſee 2 *Pet*: 2. which Chapter being read and weighed in the Originall, will appeare to be allmoſt wholly ſpent on this matter. I will give the Reader a little light to it.

There was, it ſeemes, a villanous *ſect* of *falſe teachers* ready § 29.
to creepe in among thoſe *Chriſtians* *v*: 1. bringing in αἱρέσεις ἀπωλείας *doctrines* of *deſtruction*; you will gueſſe what that meanes, if you marke what ſome antient copies ſet inſtead of that word which we render [*deſtruction*,] when it returnes againe *v*: 2. for there the old manuſcripts have ἀσελγείας *wantonneſſes*, inſtead of ἀπωλείας *deſtructions*. Our Engliſh reades *damnable hereſies* in the firſt place, and *pernicious wayes* in the ſecond, but thoſe are only generally paraphraſes which come not home particularly to the notation of the word; and therefore the margent of our bookes, confeſſing that other reading renders it *v*: 2. *laſcivious wayes*, in the ſenſe that now we contend for. This is farther explained (which convinces the diſcourſe to belong to this matter) by the *ſinnes of the old*

* *Codex antiqu: in Col: Magd: Oxz*

World, *v*: 5. and of *Sodome* peculiarly *v*. 6. by the ἀθεσμῶν ἐν ἀσελγείᾳ ἀναστροφή. *v*: 7. the *conversation of those that observed no lawes in their lascivionsnesse*, such as did so greive *righteous Lot* in *Sodome* by ἐπιθυμία μιασμοῦ *lust of pollution* or *abominable* desire *v*:10. by γεγενημένα εἰς ἅλωσιν, καὶ φθοράν. *v*:12. we render it [*borne to be taken and destroyed*] but it signifies rather in the active sence, that *are made ad prædandum, to prey*, (or catch and teare, so *Job*. 24.5. לטרף by the Greeke rendred εἰς ἅλωσιν to catch, is in the *Chaldee* paraphase *rising up early to their prey*) *and to corrupt*, *i.e.* good for nothing but to assault and debauch (as ravenous Beasts do use to prey upon) all they meet with promiscuously; and 'tis observeable, that the word טרפה θηριάλωτα which properly signifies those things which *are taken and torne with wilde Beasts*, (because such were not to be eaten † *Lev*: 17.15.) is by use enlarged to all *forbidden meates* among the *Rabbines* (if *the lungs of any thing have a hole in them*, they call it טרפה &c. saith † *Elias Levita*) and so by analogy is here made use of to denote those *uncleane* prohibited acts, which are so to be accounted of among Christians, as the *cibus vetitus* among the Jewes, and therefore it followes, that those that take pleasure in that τρυφὴ, such *riotous actions* as these *v*:13. are call'd σπίλοι and μώμοι from the Hebrew מום *macula*, *spots and blemishes*, (such as among the Jewes made the *sacrifice uncleane*) defilers and polluters of those, with whom they do συνευωχεῖσθαι *feast* or *revell*, in the end of that verse. So 'tis againe exprest *v*.14. by *having eyes full of the adulteresse*, *and that cease not from sinne*, *intangling unstable* or unconfirmed *Soules*, *i.e.* new converted Christians, having a heart γεγυμνασμένην πλεονεξίαις (in the sence which before we gave of the word, and which belongs to it also *v*.3.) *exercised with those inordinate lusts*. *i.e.* wholly imployed on them; which denominates them τέκνα κατάρας *children of a curse*, *i.e.* *worthy* to have a curse fall on them (as the *Sonne of perdition*, *worthy* to be destroyed) And *v*. 15. by the *way of Balaam* (who we know brought the Israëlites to that sinne of uncleannesse with the *Moabitish* women, and to the *curse* by that meanes) by ὑπέρογκα ματαιότητος *v*.18. that *high pitch of vanity*,

† *Vid*: *excerpta Gemaræ tr*: *Sanhedr*: *c*.7.
† *in Thisbi*: *p*:139.

vanity, or false Idolatrous worship, as a snare to bring men to the ἐπιθυμίαι σαρκὸς, ἀσελγείαι *&c. lusts of the flesh, lasciviousnesse &c.* (with reference to the vitious Heathen * *conversation*) by a villanous *licentiousnesse*, *v.* 19. (stolne in under pretence of Christian *liberty*, but being indeed the *basest* †*submission*) and by μίασματα τοῦ κόσμου, the *pollutions of the Heathen world*, *i.e.* of the *Nations or Gentiles*, *v.* 20. (which the knowledge of Christ was designed to turne out, but complying and mixing with it, was the vilest, and most damning condition that could befall any *v:* 21. 22.) and at last by a κύλισμα βορβόρου the most *swinish wallowing in the mire* of all *uncleannesse*. And if you would know who these *uncleane hereticks* were, (which Christianiz'd all the villanies of the old Idol-worships) referred to in this and other places of the *Epistles*, I shall not positively define, but leave it indifferently betweene the *Gnosticks*, and the *Nicolaitans*, the *Gnosticks* covertly named 1 *Tim.* 6. 21. (it seemes they were then a *creeping* in at *Ephesus*) and profestly declaimed at *Tit*: 1. under the title of the *Cretian evill beasts*, and *slow bellyes*, *v.* 12. and μεμιασμένοι *polluted* persons *v*: 15. and βδελυκτοὶ *abominable*, and such as by their *workes deny the faith v.* 16.

* Τοὺς ἐν πλάνῃ ἀναστρεφομένους

† *Vid:* Rom. 6. 20.

† Ψευδωνύμου γνώσεως

§ 30.

For, that these (being called to ἁγιασμὸς *purification*, and not *to uncleanenesse*, *i.e.* being by their conversion to Christianity obliged to forsake those *carnall lusts*) did *abuse the Grace of God* (*i.e.* the light and mercies of the Gospell) *to wantonnesse*, εἰς ἀσελγείαν. *Jude*, *v.* 4. (which that it belongs to this matter in hand will appeare by the parallel assigned them *v.* 7.) *i.e.* used it as an *occasion* to commit, or *protection* to continue in such sinnes, that they were guilty of strange prodigies of filthinesse, and retained in their *Sacraments* some *Symbola* of them, I had rather should be learnt from *Epiphanius*, then from this paper. Of them this is sufficiently knowne, that perswading themselves, that they were the *Children of God*, they thought they might wallow in all filthynesse, and be no *more polluted by it then the Sun beames by the dunghill* on which they fall; And against that doctrine of theirs it is that some interpret that of Saint *John* [*that he which is borne of God, can-*

Irenæus.

not sin because he is borne of God] *i.e.* cannot sinne upon that head or score, to signifie that their *being borne of God* can be no patent or security for their sinning.

§ 31. As for the *Nicolaitans* which had their name from *Nicholas* the *Deacon* in the *Acts*, and their *sensuall* practices from his example (as might appeare by the vile passages that Saint *Jerome* and others relate of him) I shall not need to say more then what we finde mentioned of them, *Apoc.* 2. as first, that *their workes were odious to God*, *v.* 6. then secondly, that it was *a sect of doctrine among Christians* (as odious as it was) *v.* 15. and 'twill not be unseasonable to pray, that God will keepe all *Sectaries* from the like. Thirdly that it was the same doctrine that *Balaam* taught *Balaack to bring the Israëlites to a curse*, when nothing else could do it. *v:* 14. and that fourthly not onely specified in the story to be *whoredome with the daughters of Moab*, *Numb:* 25. but in this place particularly mentioned φαγεῖν εἰδωλόθυτα, καὶ πορνεῦσαι, *eating things offered to Idols, and fornication*; it seemes the former of those, the *Idol-feasts*, was wont to be prævious and preparatory to the latter, (and Saint *Hieromes* relation of *Nicholas* witnesseth the truth of the parallel) and therefore of the 7 *precepts* of the *Sonnes of Noah*, mentioned in the *Apostles* Councell in the *Acts*, (required of all *proselytes*, that came in to *Iudaisme*, and so by way of *complyance* at that time, prescribed to all the *Gentiles* that became *Christians*) the two first were those of *abstinence from meates offered to Idols*, and *from fornication*, *Act:* 15. 29. and the former of them *v:* 20 called ἀλισγήματα τῶν εἰδώλων, the *pollutions or abominable villanies in those Idol-worships*, as in *Hesychius* ἀλισγήματα is exprest by μιτάληψις τῶν μιαρῶν θυσιῶν, *participation of their abominable* (or as he renders μιαρὰ ἀκαθαρτὰ) *uncleane sacrifices*, and the second πορνεία *fornication*, being all one with the על גלוי עריות *de retectione nuditatum*, all uncleanenesse in generall, conteines *adultery*, *incest*, and all *unlawfull lusts*. And that will give an account why those εἰδωλόθυτα should be so forbidden in the *Acts* (it seemes for that danger of uncleane sins so commonly annext to the *Idol-feasts*, as will appeare *Ps.* 106. 28. and *Num:* 25. 1, 3.)

and yet be counted of, as perfectly *indifferent things* by Saint *Paul* 1 *Cor*. 8. *viz.* being ſeperated from all danger of that uncleane appendage. fifthly, of theſe *Nicolaitans* workes it is there added, that unleſſe they be *ſtraight reformed*, *God will come quickly upon that Church of Pergamus v.* 16. and that *coming* ſignifies a *fatall* blow, which was not onely obſervable to have falne upon the *ſeven Nations*, on *Sodome*, on moſt of the great *Monarchies* of the world, for the revenge of this provoking ſinne, (*Idolatry* thus heightened with this addition of *villany*) but even more then one of thoſe ſeven *Chriſtian Churches* may be thought to have beene involved in that *guilt*, and *ruine*; even this of *Pergamus*, and the next of *Thyatira v.* 20. which ſinne being deſcribed by *Iezabel* making her ſelfe a Propheteſſe, and *teaching and ſeducing Chriſtians*, πορνεῦσαι καὶ εἰδωλόθυτα φαγεῖν, *to commit uncleaneſſe, and to eate things offered to Idols*, (in the ſence before mentioned) and by βάθη Σατανᾶ *depths of Satan v.* 24. ſhe is ſaid to have *time* given her for the reformation of this villany v. 21. and not making uſe of it, to have *beene delivered up to deſtruction*, *v*: 22.

All this I have ſaid, and might adde much more, to cleare this truth, that there were ſuch *Idols* for *new converts* to take head of, in thoſe dayes, ſuch *carnall Goſpellers*, that retained that part of the Heathen *Idolatries*, which fleſh and bloud was moſt apt to be taken with, when the worſhipping of *Images* was caſt out. And if that villainous peice of *Heathenisme* which (by Gods deſertion, and that thicke long darkeneſſe, (wherein they lived) lay before the coming of Chriſt, as an hideous ſinne at once and judgement on thoſe barbarous times, cannot yet (by 1600 yeares of full light, and by all Chriſt's precepts for all kinde of *purity* of the very *heart*) be exorcized, or mortified among us, and if ſtill our eares are open to every ſect of hypocriticall profeſſors, though never ſo wilde and ignorant, that brings any liberty, or proffer of carnality along with it, then ſure is the title of *Chriſtian* not ill beſtowed on us, we are ſtill the groſſeſt *Idolaters* in the world; and ſo are in all reaſon to expect the moſt exemplary § 32.

ry punishments, which fell on them, be it the portion of *Sodom*, a judgement rained downe immediately, a kinde of *fire* and *brimstone* from heaven,) such are our strange *groundlesse*, *irrationall* destructions wrought upon one another at this time, which no man living can tell from whence they came; which is a sure argument that there is somewhat of the θεῖον in it, either as that signifies the *divine* hand of *God*, visible in the judgement, or as θεῖον signifies also that †*brimstony fire* that comes with *thunder*) or be it the judgement that fell upon the Nations for those *villanies*, a πανωλθρίαν, or *finall destruction* of a prophane polluted people.

† Θείου πλήτο, τοῦ κεραυνίου πυρὸς. ὀδμὴν γὰρ ἔχει ὁ κεραυνὸς τοῦ θείου. *Hesych.*

§ 33. Having gone thus farre in our inquest on occasion of the *origination* and *use* of the word *Idolatry*, especially in the *Old* and *New Testament*, and found somewhat meant by it in the *New*, which is not so vulgarly taken notice of, I shall desire to prevent a mistake, and do therefore professe not to have designed these observations to that end, that the sinne of *Idolatry* so declaimed at in the Scripture, should be thought to signifie nothing else, but those acts of *villany* in the *Heathen mysteries*, or because the *worshiping of images* is not so frequently spoken of in the *New Testament*, that therefore it should be no sinne now under the Gospell. That it is a grosse and provoking sinne in them that are guilty of it, there is no question, and the affirmation of Text is cleare, that there is no *communication, or reconcileablenesse betwixt the Temple of God and Idols*, 2 *Cor*:6.16. and that the guilt of that sin among the Nations, worshiping those sencelesse Deities was so great, that it provoked God by way of just punishment *to deliver them up to those infamous vile affections*. *Rom*:1.

§ 34. I shall now therefore proceed from the more *criticall* to the *reall materiall* part of the discourse, and inquire into the nature of that sinne, meerely as 'tis a *worship of idols, or images*. In which matter you may first observe some considerable difference betweene the two sorts of *resemblances*, which have beene usuall among men. Some *exstantes*, *corporeall* figures, *standing out*, γλυπτὰ, statues, *graven images*; others only *representations*, or *pictures*, *painted* on windowes, tables, chalices,

ces &c. The former of theſe were moſt uſed by (becauſe fitteſt for the turnes of) the Heathens, being by them (through the commodiousneſſe and advantage of their *bodily* ſhapes) conceived to be more capable of *animation* by thoſe Gods of which they were the reſemblances. Thus is it the knowne divinity of †*Triſmegiſtus* (or ſome body in his diſguiſe) that *Statues* or *Simulachra were the bodies of their Gods*, who by ſome magicall ceremonies of conſecration (whence it ſeemes to be that *Gal.* 5. *Apoc:* 21. 22. φαρμακεῖα *ſorceries* are joyned with *idolatries*) were forced to † joyne themſelves to them, to *animate* them, to aſſume, and inhabit thoſe earthen bodies as it were. To which phancy perhaps the *Apoſtle* may relate, when he tels the *Chriſtians* that their *bodies are the Temples of the Holy Ghoſt*, that God is powerfully in them, though not in thoſe dumbe images. And † *Proclus* relates it as their opinion generally, that *the Gods were by their favour and helpe preſent in their images*, and thereon is grounded the old relation of the *Tyrians*, who on a feare that *Apollo* would forſake them, *bound* his Image faſt with *golden Chaines*, and that other of the *Athenians* who *clipt the wings of the image of victory* that ſhe might not fly away from them. And ſo the *Sicilians in* † *Cicero* complaining that they had no Gods in their *Iſle*, give this reaſon for it, that *Verres* had taken away all their *Statues*. And ſo the *Idol* thus raiſed above its naturall pitch by bringing downe ſome *æthereal ſpirit* into it, (*viz:* the *God* whoſe *image* it was) became a *God* in their opinion, and was thought able to heare, ſee, ſpeake, helpe, do any thing that belonged to a Deity. Thus doth *Nero* in *Suetonius* pretend to know things to come by the inſtruction of ſuch an *icuncula* or *little image*. So *Triſmegiſtus* tels us of ſpeaking Images, and *Hiſtorians* the like of *Memnon's Statues* and ſo *Labans Teraphim*, being ſuppoſed to have had a ſpirit included in them, went for *Labans Gods*. And tis not improbable by the Text that the *Iſraëlites* Calfe was by them thus counted of, as an *Image* which upon *Aarons* conſecration was thus animated by God, and ſo fit *to goe before them*, to be their conductour in *Moſes* abſence, whom they knew to be moved and directed by God.

† *Aug: de civ: dei. l.* 8. *c.* 23.

† *Neque æra neque auri argentique materia: quibus ſigna conficiunt, eſſe Deos decernimus, ſed eos ipſos in his co'imus, quos dedicatio infert ſacra, & fabrilibus efficit inhabitare ſimulachris. Arnob: cont. Gent. l.* 6.

† *De ſacrif: & Mag.*

† *Divinat in Q. Cæcil.*

§ 35. 'Tis cleare this *Calfe*, theſe *Gods* as they call them, were by them deſired to ſupply *Moſes place*, and though the conjecture be not improbable, that the figure of it was the ſame with the figure of a *Cherub* (which God after appointed to be in the *Tabernacle*. *Ex*: 25. 18. and of which 'tis poſſible *Aaron* might then have ſome intimation) as may appeare by comparing *Ezec*. 1. 10. with *c*: 10. 14. where that which is the *face of an Oxe*, or Calfe in one place, is the *face of a Cherub* in the other, and the ground of this reſemblance in reference to *Ioſeph's* providing for the *Ægyptians*, and alſo for his father and and brethren in the famine (whereupon his *ſcutchion* is ſaid to be an *Oxe*, agreeable to that prophecy of him *Deut*: 33. 7. his *glory is like the firſtling of a bullocke*, as *Mixntius* for his cure of feeding the Souldiers in a dearth was honoured by the Romans with a golden Oxe, *Liv*: *l*. 4. and as *Suidas* relates of *King Apis* that he fed the *Alexandrians* in a famine, and therefore was honoured after death with a *Temple* and an *Ox* in it) yet was this *image worſhipt* by them (as appeares by their *ſacrificall* feaſt and celebration) and ſo uſed juſt as the *Ægyptian idols*, which were accounted as ſo many Gods. And therefore the queſtion which is ordinarily made, [whether the Iſraëlites *worſhipt this Calfe*, or only *God in this Calfe*] may well enough be ſuperſeded, and the reſolution be ſufficiently cleare, that they worſhipt not *God* only, but the *idolcalfe* alſo, (and ſo I am ſure their ſucceſſors have conceived, which talke ſo much of *a graine of the Calfe* in every judgement they have ſuffered ever ſince) and ſo doted upon the ſpecious *Idol*, and were tranſported with their ſenſuall way of worſhiping it, that God was quickly almoſt loſt, and forgotten amongſt them, *their heart going backe into Ægypt*, where ſuch like images had been in faſhion, and were wont to be worſhiped.

§ 36. What is now ſaid of this will belong alſo to the erection of *Jeroboams Calves*; of which though it may not be improbable, that they alſo were the imitation of the *images of the Cherubim*, in the *Temple*, and ſo the ſinne of ſetting them up in *Dan* and *Bethel*, an act of *Schiſme*, deſigned on purpoſe by *Jeroboam* to keepe open the great diviſion in the State 1 *Kin*: 12. 26. yet was it not the guilt of *Schiſme* alone, to which it was

lyable,

lyable, (as * *Moncæus* hath laboured to perſwade) but having an addition of *ſacrificing to thoſe Calves* alſo, *v*: 32. and the proclamation of [*Behold thy Gods, O Iſraël, which brought thee out of the Land of Ægypt*] *v*: 28. (which intimates them to be ſet out by him to the people for ſo many *animated inſpirited images*) no queſtion, but the guilt of *Idolatry* belonged to it, and that the divine cenſure, and character of *Jeroboams* ſin (that ſtucke ſo cloſe to his poſterity) importeth alſo. * *Aaron Purgatus.*

The other *pictures* which are called *dimiſſæ*, *depreſſæ*, a *plaine painting* on a table, *&c.* without any *protuberancy*, or *bunching* out, were not by the *Gentiles* thought ſo capable of receiving that *animation*. The diſtinction is *Maimons*; The firſt he calleth הצורה בולטת *the protuberant image*, the other משוקעת the *depreſſe*, either drawne on a table in *colours*, ſaith he, or weaved in *hangings*. The former of theſe and not the latter, was it which was ſo ſtrictly forbidden the *Jewes* (and accounted as a κρίτηριον of *polytheiſme*, a token of the *worſhiping* of many *Gods* (a *diſcriminative* note betweene the worſhippers of the *one* true, and the *many falſe* Deities) becauſe of that *Heathen* opinion, that ſuch ſtatues, or *protuberant* pictures were by *magicke made capable* of theſe *athereall ſpirits*; an abuſe, of which the *depreſſe pictures* were not ſo capable. And hence it is (not without reaſon) that learned men that conceive the ſecond commandement to prohibite none but the former (peculiarly the *graven image*) and to that purpoſe read that which followes, by way of *explication*, not of *diſjunction*, [*graven image, the likeneſſe*] *&c.* (as it is *Deut*: 5. 8. in the *Hebrew*, not, [*or the likeneſſe*) do extend it even to the *making*, or *having* any ſuch, and not only to the *worſhiping* of them. § 37.

Thus, ſaith * *Maimon*, it is forbidden to make *images* though it be only לנוי *for ornament*; but then that, ſaith he, is to be underſtood of the *images*, that *bunch out*, or are *emboſſed*; but for the *painted* or *woven* אלו מותרות they are not unlawfull: and he ſpecifies very nicely that a *ring* that hath for a *ſeale* the figure of a Man, if it be *gibbous*, or ſwelling out, is not it ſelfe lawfull to be *worne*, but yet tis *lawfull to ſeale* with it, becauſe the *impreſſion*, in that caſe, is *hollow*, not ſwelling § 38 * c. 3. 12.

 out

out, and on the other side if the seale be *depresse*, or *hollow*, 'tis lawfull to *weare*, but not to seale with it. *c.*3. § 13. 'Tis true this he restraines againe, that none (in this matter only for *ornament*) is forbidden, but the figure of a *man*, but others in obedience to the words of the second Command, extend it to the prohibition of all living *creatures* also, (onely the inanimate, such was the *Golden Vine* in the *Temple*, were excepted,) And truly it seemeth very probable, that to the Jewes it was (whether by the force of the second *commandment*, or by some *precept* elsewhere, or by the *Tradition of the Elders* I say not) conceived utterly unlawfull to *have* any such *images*, especially in their *temples*, or *places* of worship (unlesse in case of Gods *particular* command, as the *Cherubim*, and the *brazen Serpent*) yea not to bow in their *presence in any place*. For this will *Maimons* stating the severall cases convince to have beene his opinion, and, as he conceived, the constant doctrine of the *Jewes*. I am sure they are appointed to be *broken downe Ex:* 34. 13. and examples there are of the peoples practice that way, both in the storie of *Herod's trophies*, and the *Eagle* set up by him over the gate of the Temple, and in many other particulars, And the *Greeke Church* at this day, though it hath *pictures* good store, yet I thinke it hath none of these *embossed Statues*, allowed in it (which yet the *Lutherans* use promiscuously, yea and cloth and adorne them too, and conceive not themselves to sin against any commandement of the law, because they do not *worship* them.)

§ 39. The *reason* of this prohibition to the Jewes, is by *Maimonides* againe cleared to be, not for any *naturall* primitive sinfullnesse in an *image* of a man *&c*: but only for *caution*, (and therefore *within the vaile* whither the eyes of the people were not permitted to enter, God himselfe appoints the *Cherubims* to be set up, and *Solomon* graved *Cherubims* upon the wals of the *greater house* 2 *Chron:* 3. 7. *i.e.* in the *body* of the *Temple* I conceive, because none but the *Preists* did come in thither *Luk:* 1. 8, 9.) to *hedge* and keepe them from all *danger* of falling into the *Heathen worships*, and upon the obligation of the words of that *Text. Ex:* 34. 12. *beware &c. lest it be a snare unto thee.*

And

And therefore tis farther resolved, that all those images were unlawfull to them, (and perhaps none but those,) which *Idolaters used* in their *worship*; and so the specifying of the three sorts in the *Commandment* may argue, [*the things in heaven, in earth, in the waters*], from each of which the severall follies of men had fetcht their Deities. To instance onely in the *last* and lowest of them, that the *Crocodiles* in the river were so accounted of among the *Ægyptians* is cleare (among many other) by one notable relation in *Max: Tyr:* διαλ: λθ: There was a woman, saith he, in *Ægypt* that nurst up a young *Crocodile*, and was counted a mighty happy person ὡς τιθηνουμένη θεὸν, *as one that had brought her God to hand*, and kept it tame by her; this woman, saith he, had a sonne ἡλικιώτην θεοῦ, *of the age of the God*, and when they grew up to some bigness, the *Crocodile* killed and devoured the childe, ἡ δὲ δύστηνος ἐμακάρισε τὸν υἱὸν τοῦ θανάτου, ὡς γινόμενον δῶρον ἐφεστίῳ θεῷ, *she in her mourning for her sonne pronouneed him blest, in this death, that he was thus offered up a present to her domestick God.* And they which could worship such *wilde* vulture *Gods*, could not much be blamed, if they *deified* every *onion* in the *Garden*, much more every starre in the skie, which sure deserved their acknowledgement much better then the *vultur* of the *sea* the *Crocodile had done*. § 40.

Agreeable to this interdict of *Caution* among the *Jewes* (extended only to those images which were so abused by the *Heathens*) is the designe of those *Homilies* in our booke, concerning the *perill of Idolatry*, which though they acknowledge that † *images be of themselves things indifferent*, and that † *men are not so ready to worship a picture on a wall, or in a window, as an embossed and gilt image set with pearle and stone, and* professe (in the begining of the third part of the Homily) that *all which is said, is thus meant*, [*in that we be stirred and provoked by images to worship them, and not as though they were simply forbidden by the new Testament, without such occasion and danger*] *and count it a peice of Superstition and scrupulosity to abhorre all pictures, as images of princes &c: which, saith that Homily, Christ saw on the Roman coynes and reprehended* § 41.

P. 20. lin. 1.
P. 27. neere the end.

 them

them not, nor condemned the art of painting and image-making as wicked of themselves p. 44. yet, in respect of the *frequency* of that sin in those times, of the so eminent *danger* that *images* in Churches would be *worshipped*, and all possible meanes would not be probable to secure the *use* of them against that *danger*, they do with great earnestnesse exhort the not setting them up, especially in *Country Churches*, where the number of the ignorant may much enhaunce that danger; and it may be observed that in the *Articles* of our Church we make acknowledgement of that whole booke of *Homilies*, that they were *usefull* and *profitable for those times*, wherein (being so lately gotten out of Popery where *image-worship* was so ordinary) the danger was so great of falling backe, upon every temptation, to that sin. And though the *Homilies* be wary and carefull to prevent another contrary danger, *lest any private persons under colour of destroying images should make any stirre or disturbance in the common-wealth*, and therefore addeth,* *that it must alwayes be remembred that the redresse of such publicke enormities pertaineth to the Magistrate, and such as be in authority only, and not to private persons*, yet to those whose duty it is to take care for the people that they be *Godly as well as quietly governed*, the exhortation is very instantly pressed, that (after the patterne of *Hezekiah &c:*) they performe this part of their duty, *viz.* that as *Hezekiah* did in the case of the *brasen Serpent*, so the *Magistrate* whensoever he sees images to be abused, or the people apt to worship them, thinke himselfe obliged in conscience to appoint them to be removed in care of the honour of God, & the peoples good. And this is certainely very good, and wholesome *doctrine*, and nothing more reasonable, then that he which is defendour of the *Faith*, should take care to defend the impotent seductible weakling (I meane not the rayler at *images*, who sure is of all others the safest from that danger of *worshipping them*, and consequently disclaimes any want of that fatherly *caution*) from such *imminent perill* (when any such there is) of this *image-worship*. And that this is the Supreme *Magistrates charge*, and belongs not to any inferiour, farther

* p. 18. l. 2.

then

…to execute what he commands, might be evidenced from …doctrine & *cenſures* of the Church, in the caſe of the *icono-…*, if it were now pertinent. To this I ſhall onely adde …that which I conceive other mens experience of themſelves, …ll encline them to beleeve) that the *worſhip of images* or of …y thing but *God*, is not a thing to which *Engliſh Proteſtants* …theſe late yeares (eſpecially the *Catechiz*'d and knowing) …re generally had any ſtrong *temptations*, at leaſt not ſuch in …y compariſon, as immediately after the *reformation*, the …des of men (before uſed to ſuch *ignorant vanities*) were …bject to. And I doubt not but many men that have fre-…ented *Churches*, and places where *pictures* have beene, can …ſincerely upon examination of their memories, ſay with me, …t they are not conſcious to themſelves, that they ever …nd themſelves under any *inclination* or danger of falling …to any act of *image-worſhip*. Which conſideration, if it be …e true, (as I cannot but perſwade my ſelfe it is) will take …of much from the neceſſity of continuing thoſe ſtrict cauti-…ns (of not permitting any kinde of *image* in any *Church*, and …the like) which ſome other *times* or *inclinations* of men …might make more neceſſary, and conſequently take off much …from the *odium* which the way of *adorning ſome Churches* …with *imagery* hath lately laine under.

What was ſaid of having emboſſed *images* among the …Jewes may be enlarged alſo to bodily *geſtures*, whether *religi-…ous* to God, or *civill* to our ſuperiours, in any place where …images are; for both theſe ſeeme to have beene interdicted …the *Jewes*, at leaſt by them to have been accounted unlawfull …(as will at large appeare by *Maimonides* in the booke fore-…cited) though the heart were never ſo farre from *worſhiping* …the *images*. But then though the *Jewes* were under that …ſtrict reſtraint, yet *aliens*, *proſelytes*, of other nations, were …not bound to that ſtrictneſſe; but *Naaman* is permitted by the …prophet to *goe with his* Heathen *Maſter into the houſe of Rim-…mon*, and (when the Maſter *worſhips there, and leanes upon his …hand*) *to bow himſelfe in the houſe of Rimmon* 2 *King*: 5. 18. …upon this ground, firſt, that he never went into the *Idol-tem-…ple*

§ 42.

ple, but to wait upon his Maſter in the office which he had. Secondly that he profeſt himſelfe to all, (even to that heathen Maſter and thoſe that were in his Court) to be a worſhipper of none, but of the true God, and to that end carryed two mule-loads of earth out of Paleſtine with him, v 17. in honor of him whoſe *name was great there*, and to build an *Altar*, according to the preſcript *Ex:* 20. 24. by which it was ſufficiently cleare to the beholders, (as by an interpretative proteſtation) that, when his *Maſter worſhipt*, he onely *bowed*, and then his *bowing* was onely *civill* to his *Maſter the King*, not *religious* to *Rimmon or Saturne*, or his image there; And therefore to his queſtion whether God will be offended with him in *that matter*, the *Prophet* anſwers him with a [*go in peace.*] I cannot thinke ſo irreverently of the *Prophet*, as that he ſhould make that anſwer *ironically* to his new *convert* (any more then I can beleeve *Naamans* ſcruple belonged only to the former part of his life (reading it in the præter ſence) for ſure that had been guilty of the *worſhipping the Idol*, and not onely *bowing in the houſe of Rimmon*) but that he meant in earneſt, what alone the words import, that in thus doing, and no more, he need not feare that he ſhould be a breaker of that Law, which in this particular was not given to him, or any, but thoſe of that Nation, or people of the *Jewes*; For, it is an ordinary obſervation, that *Gentiles*, or aliens were received in among the Jewes under a double capacity, either as *Proſelytes of Juſtice*, to ſubmit to the whole *Judaicall* law, to every *rite*, and *poſitive precept* of it, or elſe onely as *Proſelytes of the Gates* (and ſuch was *Naaman*) to ſubmit to the ſeven *precepts of the Sonnes of Adam and Noah* (and no more) among which the עבודה זרה *of the ſtrange worſhip, or Idolatry* was one, and ſo a neceſſity impoſed on them of caſting off the *Idol-worſhip*, but not of not *bowing to the King in the preſence of an Idol*, unleſſe the caſe were of ſuch a geſture that in that *nation* were performed to none but the *deity* in *worſhip* (the reaſon that the *Grecians* refuſed once to bow to the *Perſian* King, becauſe that reverence was there performed to none but *God*) which was not the manner then in *Syria*, but veneration and even proſtration paid to the

King

King as well as to *God*. Thus much I have ſaid on occaſion of the firſt ſort of *Images*, the *emboſſed* and *protuberant* among the *Jewes*; and ſhall not need to deſcend to a more particular ſurvey of the ſecond ſort, it being already manifeſt that the reaſon that prevailed to prohibit the very *having* the former among the Jewes, did not even in their opinion extend unto the latter. And for *worſhiping*, though the latter were not among them ſo likely to occaſion that ſin, yet if any Jew ſhould have beene ſo mad to worſhip any ſuch image, the *ſinne*, it is acknowledged, would have beene as great, as that which was committed with the *groſſer corporeous* object, and ſo will it hold infallibly among all others.

§ 43. Thus far have I gone on the antient old Teſtament notion of an *Idol*, and the *Idolatry* forbidden there. It may now be fit to proceed one ſtep farther, and to enquire whether there may not poſſibly be in the *Chriſtian Church* ſuch a ſinne as *Idolatry*, *i e.* whether he that acknowledges the *Chriſtians* God, and worſhips no heathen *Deity*, much leſſe *image* of ſuch, may not yet poſſibly fall into that ſinne of *Idolatry*, as that ſignifies *worſhipping* ſomewhat elſe beſide the *inviſible God*, be it an *image of God*, *or* elſe a *Saint*, or *Angel*, or ſomewhat elſe clothed in ſome reſpect or relation to *God*.

§ 44. And here will be no neceſſity or uſe of drawing a formall charge (in this matter) againſt any particular man or Church, or poſſibility of defining (from *bookes* eſpecially) which (or whether any whole) Church or ſort of Chriſtians at this day) are guilty of this ſinne, becauſe it is to be expected that the *writings* of *prudent* men will be ſo cautious, as not to accuſe themſelves in this matter; as even now I gave you an example from *Maximus Tyrius* a *Platonicke* heathen in the deſcription of it among the Gentiles. Yet becauſe † ſome number of ſober men which have lived in the *Roman* Communion have given me occaſion, I ſhall interpoſe my wiſh, that the care which by their writers is taken for excuſe of the *doctrine* of the learned, were uſed for the directing and examining of the *practices* of the *ignorant* alſo.

† *Divos, divaſque non aliter venerantur quam Deum ipſum &c. Ludz. Viv. in Aug: de civ: l: 8. c. ult. vid: Caſſandr. conſult: de imag: Polyd: Virgil: de rerum invent: l. 6. c. 13.*

§ 45. I ſhall therefore ſet downe in *theſi* what may, according

to the grounds layed in the former part of this diſcourſe, conclude a *Chriſtian* guilty of *Idolatry*, and leave every man's owne conſcience (and among all others the *Romaniſts*) to examine, and as occaſion ſhall be, to accuſe himſelfe, and every *Chriſtian* to *adviſe* and *exhort* (but with all to abſteine as much as is poſſible from *judgeing*) other men.

§ 46. And firſt, I conceive that he that (by doctrine, and action) attributes to any *creature*, particularly to an *Angel*, thoſe things which belong peculiarly to *God*, though he acknowledge *the true God*, is yet guilty of that ſinne, as truly as thoſe Heathens that worſhipt the creature παρὰ τὴν κτίσαντα beſide the creatour. *Rom*: 1. *i.e. worſhipt God*, but not *God* onely.

† *Athanas cont: Arr: or:* 1: (Thus the *Arians* were condemned of *idolatry*, that affirming *Chriſt* to be a *creature* and not *God incarnate*, they did

† *Eph: Contil: ca:* 67. yet beſtow divine honour on him, and ſo *Neſtorius* in like manner, and his followers ſtiled ἀνθρωπολάτρας *man-worſhipers*, and both theſe ſentences confirmed by the *ſecond Counſell of Nice*, which is thought ſo favourable to *images*.) As for example.

§ 47. To attribute to the *Angels omniſcience, omnipotence &c. i.e.* that the *Angels* can *freely* underſtand all mens prayers, and as *freely* grant them their wants, is, I conceive, a peice of *Idolatry*. [*Freely*] I ſay, and I meane by the word [*freely*] their doing it by their owne *originall* power, and not onely by God's *revealing* the one to them, or by *giving them power* to do the other. As for him, that ſuppoſes the *Angels* to know all things which God pleaſes to *reveale* to them, by looking upon God as on a *voluntary glaſſe* (as *Biel* ſets it) and withall beleeves, that God *reveales* all things to them ſo, and that thereupon they know by that meanes whatſoever any man ſaith to them at any diſtance; Or againe for him that conceives them to ſee all things in the world by ſeeing God's face, and looking on it as in a naturall glaſſe, that reveales all that God knowes without any choice, or act of his will (as ſome others ſet it), theſe may be very erroneous, yea and (if they *teach* them for *doctrines*) be guilty of ſinne, in that (but ſpeculative) miſtaking, namely the ſin of *dogmatizing*, of affirming

firming for matter of *Faith*, that for which they have no ground of Scripture, or evidence (which I conceive to be the fault charged on ſuch, *Col.* 2. in the phraſe ἃ μὴ ἑώρακεν ἐμβατεύων, *undertaking to penetrate, or know what men know nothing of*, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, *vainly puff't up with the thoughts of their owne fleſh*, their owne *reaſon*, or *phanſie*, fictions of men, (*Gnoſticks &c.*) without any *revelation* from God) Yet can I not ſay, that theſe are *Idolaters* by ſo conceiving, or thinking, or affirming, by imagining theſe *vain* or *falſe* things, if they go no farther: (as they that came into the εἰδωλεῖον, into the *preſence* of *Images*, but *worſhipt* them not.) But then if they adde *practice* to *conceit*, *worſhipping* thoſe whom they have elevated to that pitch, *build Altars*, make *offices*, *pray to them*, eſpecially in the houſe (or in the time of the ſervice) of God, they doe by this action, adde a greater aggravation to the *ſpeculative* ſinne, and, for ought I know, fall into a kinde of *idol-worſhip*, phanſying *Angels* to be what they are not, and then paying them that *adoration* which is due only to *God*, at leaſt they fall into a prohibited act, by neglecting the only *Chriſtian* courſe of making our addreſſes onely by *Chriſt* to *God*, which I conceive is the meaning of μή τις καταβραβευέτω ὑμᾶς *Col.* 2. 18. Let no man *deprive you of that Chriſtian bravium, or prize*,] the peculiarity of priviledge of comming unto *God* by *Chriſt* onely. The ſame will be ſaid of *offering ſacrifice*, *incenſe*, or the like unto them (acts of worſhip and ſo peculiar to God) making *vowes* or *ſwearing* by them, asking *grace*, *pardon* of ſinnes, or *ſalvation* of them.

§ 48

As for the † *Angelici* in the primitive *Church* who conceived that nothing was to be asked of God but what was by the petitioner committed firſt to one *Angel*, then from him to another, and ſo by thoſe many degrees brought to *God*, this may be thought a firſt riſe of the ſin of *Angel worſhip*, ſomewhat parallel to that, which we gave you from *Maimonides* of the Heathen Idolatry.

† *Vid: Concil: Laod: can* 35. *p:* 352. *& Zonar: in can. iſtum, & Iuſtell: in Cod: eccl: univerſ: p:* 262.

§ 49.

What hath now beene ſaid, muſt be taken with ſome *caution*, and 'tis this, that to *bow to an Angel* appearing to any man,

(which civility we pay to any *ſuperiour*) would not come under this *cenſure*. A conſideration which hath made ſome wiſe men thinke that the *Angels* refuſing of worſhip at Saint *Johns* hands in the Revelation, *c.* 19. 10. was not the rejecting it as an act of *Idolatry* (or any kind of ſinne if it had beene accepted) but as an evidence of the Angel's acknowledging himſelfe *Johns Fellow ſervant* (the reaſon which is there rendred in the Text) and ſo not ſuperiour to him in that office. But to this it may be ſaid, that the Angels admonition [*worſhip God*] that followes, may poſſibly argue that *John* tooke the *Angel* for *God* appearing, and accordingly worſhipt him, and therfore I ſhall not define. But then ſtill for any other reverence or bowing, but that of divine *adoration*, there is no queſtion but it may be performed to a *man*, when we meet him, and then much more unto an *Angel*; And that any *geſture* of *reverence* ſhall paſſe for *divine adoration*, will, I conceive, be onely in the power of *God*, and each mans owne ſoule to define, the ſame *outward act* being (without any danger) performable both to *Man* and *God*, and nothing but the intention of the perſon making the difference. Much leſſe will the *worſhipping* of *God*, when an *Angel* appeares to us, (as ſuppoſing God to be peculiarly preſent where thoſe his *Sateliites* or *Couriers* appeare) come under that charge, nor conſequently doing it in the Church (peculiarly at the firſt * entrance into that *holy place*) where the *Angels* are ſuppoſed to be preſent (the *Angels ſinging with us*, ſaith *Chryſoſtome*, and *Angelus Orationis*, ſaith *Tertullian*, and the preſence of whom in the *Church* is uſed by Saint *Paul*, as an argument for the *decent* behaviour of *women* in that place) as *Jacob* at the appearing of the *Angels* both *put off his Shooes from his feet*, and reſolved that *God was in that place*, and that it was *no other but the Houſe of God, the gate of Heaven*.

Vid: view of the New Directory, p. 21. & p. 82.

§ 50. Nor will it be the ſinne of Idolatry to beſeech that Angels (in caſe he appeare to me) to joine with me, or helpe me, or to commend my wants to God in his prayers, any more then it will be, to requeſt the like favour of any *fellow-Chriſtian* upon earth. The *Idolatry* is either in the heart, the giving him a *free unlimited*

limited power, or in the actions *praying* to him, as ſuppoſing he had ſuch power, and not the bare obſerving, (and reverencing accordingly) his *created power* or dignity, held from God by way of *dignation*, or deſiring him, (when he comes within my reach) to diſcharge any office of charity to me.

The ſame may be ſaid againe of the *Saints in heaven*, that *beſeeching* them to beſtow mercies upon me, the putting up thoſe petitions to the *bleſſed Virgin, &c.* which are *terminated* in her ſelfe (as many *Formes*, if not her whole Office may appeare to be) are, over and above the errour of thinking her able to releive when ſhe is not, acts parallel to that old *Idolatry* alſo; And the thinking them to come to the knowledge of our *prayers in ſpeculo* againe, is a preſumption in a matter, of which *Scripture* hath told us nothing, and ſo may fall under the forementioned *accuſation*. § 51.

Yet ſo againe, that if it were ſure to any, that any *Saint* doth *heare* his demands, it were certainly no fault to *begge* that favour of him, which were in his *free* power to beſtow, and which we ordinailry demand of one another, *i.e.* the joining with, or for us, *aſſiſting* and reinforcing our *prayers* to God. And ſuppoſing that they doe not *heare* or *underſtand* what he ſaith, yet what guilt ſhall lye on him that thinks they do, and ſpeakes accordingly to them, I omit now to define, becauſe it is not to my preſent purpoſe, which was only to enquire what is *Idolatry*, not *Folly*, what *Worſhiping* or *praying* for helpe, to that which is not *God*, not ſpeaking to them to *pray* for us which *cannot heare*. § 52.

Next for *images* either of *God*, or *Chriſt*, or *Angels*, or *Saints*, many particulars may be reſolved and avowed from the principles of diſcourſe already laid, 1. that to conceive them able to *heare* and *helpe* by virtue of him, whoſe *image* they are, is a ſpice of that *heathen doctrine* of [*Images being the bodies of the Gods*] (of their being animated by thoſe whoſe images they were) which had among them its foundation in forcery, and then was the ground if idol-worſhip; and it were happy if ſome † Ignorant *Chriſtians* in ſome places, § 53.

† Nō video in multū quod diſcrimen ſit inter eorum opinionem de ſanctis & id quod Gentiles putabant de diis ſuis. Lud: Vives in Aug: de civ. l. 8. c. ult.

were not either willingly betrayed to, or uncharitably kept in this *barbarous rudeneſſe*. So againe will it be, 2. *to pray* to, or to beſtow any act of *divine worſhip* on any ſuch *Image* in any reſpect; For that ſuppoſes, and is built on the former conceit, and ſo a *worſhipping* of that which is not *God*; and what is that but *Idolatry?* I ſay in any *reſpect*, and I meane with any diſtinction of *mediante imagine*, or *relativè*, *&c.* For firſt it is an unreaſonable thing for them, to whom the law is given, to make a *diſtinction* by which it may in ſome ſence be law not to keepe it, ſuch *diſtinctions* muſt be made by the *law-giver*, or elſe they are not ſafe. 2. although it be to *God* alſo *mediante imagine*, i.e. firſt faſtning my act of worſhip upon the *Image*, as the next or immediate object, and then *mediately* to *God*, this is clearely to *worſhip* the *Image*, though not the *Image* alone, and that muſt be *Image worſhip*, or 2. though it be *oneſly relativè* to the *Image* in *relation* to *God*, whoſe *Image* it is, this is againe *worſhipping that image*, though not that *image onely*, & that will not refcue the *worſhipping* of an *Image* from the *cenſure* of *Image-worſhip*, any more then the affirming *Faith* to juſtify *inſtrumentaliter relativè*, is not the affirming it to *juſtify*.

§ 54. As for the difference betwixt *image-worſhip*, and *idolatry*, or *idol-worſhip*, if any ſuch be pretended from the difference betweene *imago* and *idolum*, it will not be worth our paines to examine it, becauſe the *worſhipping* of any thing which is not *God*, be it Image or *Idol*, *Chriſtian* or *heathen ſimilitude*, or any thing elſe, will fall under the guilt which now we ſpeak of.

§ 55. But then 3. on the other ſide to *worſhip God* (and none but *God*) in a *Church* where *Images* are (without ſo much as fixing the eie on them in the act of *adoration*) to uſe an *Image* only for ornament (in a Kingdom were *Image-worke hangings* and *pictures* doe paſſe for the nobleſt way of *adorning* the places which we moſt prize) to *pray* or to bow down to God (and to him onely) in a *Church* where ſuch repreſentations are ſet up (for *beauty*, or as an indifferent thing) without any the moſt inferiour degree of *worſhip* to them, (nay with a *proteſtation*

...tation of *renouncing* and *detesting* it) cannot be affirmed *...latry*, without either affirming *God* to be an *Idol*, or else [not *...shipping*] to be [*worshipping*] nor indeed be liable to any ...t, unlesse it be in order to *scandall*, which how farre it is to ...vaile, as we have already given an intimation, so the grounds ...defining have sufficiently beene laid downe in another dis- Of Scandall.
...course.

And so for the *reverent* usage of an *Image*, if it signify no § 56.
...re then the using it *civilly* for his sake, or in remembrance of ...m whose superscription it beares, especially if that be but a *...ative reverence*, (a not using it vilely and contumeliously) ...r whatever may not come under the stile of a *positive* act of *a-...ration*, this is no part of *religious worship*, any more then the ...ying of a *Bible* on the *Table*, and not on the *ground*, &c. But ...it be the actuall bestowing of *worship* on that inanimate ...ing, as on the next (though not last) object, I meane be-...wing that *adoration* on the *Image* (though in a lower de-...ee) in one act, which in another is given to *God*, *worshipping* ...e *Image* for *Gods* sake (the *relative* worship) or *God medi-...s imagine*, so that the *Image* be either the *obiect*, or part ...f the *obiect* of any one act of *worship*, it will fall under the ...ensure of *Image-worship*.

Thus doth the *Capitular* of *Charles* the *Great* charge it on § 57.
...e *Bishop of Cyprus* in the *Second Councell* of *Nice*, that he al-...wes the *Image* the same *worship* which belongs unto the ...*rinity*; (and some learned *Papists*, *Aquinas*, and *Bellarmine*, ...c. have done little lesse) But he that will survey the *Greeke* ...ts of that *Councell*, will finde the *Capitular* mistaken. For ...hen the *Greeke* reades, τὴν κατὰ λατρείαν προσκύνησιν μονῇ τῇ τριάδι ...πέμπω, *I performe that adoration of worship to none but the ...rinity*, (and saith of the *images*, onely δεχόμενος καὶ ἀσπαζόμενος ...πικῶς εἰκόνας, *&c. I receive and embrace them reverently*) ...e *Capitular* reades it in a quite contrary sence, for having ...d, *Servitium adorationis quod Trinitati debetur, ei se reddi-...rum garrierit* (which though it hath no great hurt in it, be-...use the word [*Ei*] that followes, may apply it to *Trini-...ti*, and cannot referre to *imagines*, yet by [*garrierit*] it ap-

peares

peares the *Capitular* did not take it so) 'tis added, *Servitium seli debitum Creatori, exhibere se fatetur Creaturis, &c.* Which is a plaine calumny to that *Bishop*, and even contrary to the former part of the relation, (the *Latine* words cited from the *Councell*) if the [*Ei*] be taken notice of.

§ 58. As for the very making of an *Image* of *God* the *Father*, who never was cloathed in *flesh*, or *visible* forme, if it be on designe so to represent him, or if (being made) it be received as a *resemblance*, or *image* of him, this is a most irrationall *folly* or mistake, for which there is no excuse; and though it be not *idolatry*, unlesse being thus made it be *worshipt* also, yet is it a direct contradiction to one great end of Gods prohibiting *Images*, *viz.* that all men be admonisht that he is *invisible*; and 'tis worth observing, that the *ancienter* of the *Heathens* themselves have resolved *God* to be so farre from any *visible* shape, that they would not allow the making any *image* or *picture* of him. Thus *Empedocles*, οὔτε γὰρ ἀνδρομέη κεφαλὴ, *&c. No man's head, or feet, or knees, or other limmes to be conceived in God.* Ἄλλα φρὴν ἱερὴ καὶ ἀθέσφατος, *&c. but a sacred in-effable minde*, so saith *Plutarch* in *Numa*, that *Pythagoras* ἀόρατον καὶ ἀκήρατον καὶ νοητὸν ὑπελάμβανεν εἶναι τὸ πρῶτον, *conceived God* (under the title of *the first*) *to be invisible, &c.* and that on those grounds *Numa forbad the Romanes*, ἀνθρωποειδῆ καὶ ζωομορφὸν εἰκόνα θεοῦ νομίζειν, *to conceive God to have the shape of any creature, or to have* πλαστὸν εἰδὸς τοῦ θεοῦ, *any formed image of God.* Which saith he *continued for one hundred and seaventy yeares after the building of Rome*, no ἄγαλμα ἔμμορφον, *image of any forme to be seene in their Temples.* So saith *Gerson*, I remember, of the *Temple of Peace in Rome, which it seemes was of that first erection, sine simulachro, sine imaginibus, it had no resemblance or image in it.* So *Antiphanes* of *God*; that he *is not known by an image, nor likened to any thing*, διόπερ αὐτὸν οὐδεὶς ἐκμαθεῖν ἐξ εἰκόνος δύναται *and therefore no man can learne him by the helpe of an image.* And *Philoponus* in his *Preface* to *Aristotle de Anima* conceives it very necessary to a pious man that would conceive, or pray to God as he ought, to study the *Mathematickes*, by the help of which he may be able to *abstract* and *separate* ἀφ' ὑλῆς, *from matter*

matter, and ſo have a right notion of the *deity*. So agreeable to the generall notion of wiſe Heathens (till a cuſtome of ſin had beſotted them) was that of God himſelfe to *Moſes*, *Thou haſt not ſeene any ſimilitude at any time*, *Deut.*4.8. On which the making any *image* of him is prohibited. All which notwithſtanding, if in the *repreſentation* of a ſacred ſtory, there be ſet downe any *forme*, particularly an *eie*, a *ray*, a *glory*, *&c.* not to expreſſe the perſon of *God* the *Father*, but to *ſtand* for him, not to *ſignify* any ſuppoſed likeneſſe of him (which is impoſſible) but only to *preſent* him to the mind of the beholder, a doing ſome action of his (which is in effect to doe the very ſame thing in a *Table*, which the word *Jehovah* or *God* would doe in a *Booke*) I conceive not what *charge* could be laid on it, at leaſt what degree or ſpice of *Idolatry*, unleſſe I muſt be thought to *worſhip* the name of *God*, becauſe I write or reade it.

§ 59. As for the *reſemblance* of the man *Chriſt Jeſus*, the bare *expreſſing* and not *worſhipping* that forme, that was ſo long *viſible* on this earth, as this pretends no more to the *painting* of *Divinity*, then the *lines* of a *body* can be thought to undertake to expreſſe the *ſoule*, (and ſo cannot be accuſed of that *impoſture*) ſo will it not be lyable to any other charge with any that hath not reſolved all *pictures* even of his owne parents unlawfull. (unleſſe it be perhaps in order to the *danger* of being *worſhipt* by others, which conſequently ought very prudently to be weighed and conſidered, before any ſuch be ſet up in any place, as before was touched.)

§ 60. And the ſame may be ſaid of the *pictures* of holy men, the diſcourſe wholy abſtracting from *worſhip*, or deſigne, or thought of *worſhip*, as here it doth in our preſent conſideration; to which purpoſe it is obſervable, that *Calvin* himſelfe is by Doctor *Reinolds* produced, and avouched (againſt *Bellarmines* contrary ſlaunder) to affirme the *Images* of *Chriſt* and the Saints, *non eſſe prohibitas ſimpliciter*, *not to be ſimply prohibited*; and ſo in like manner, *Luther*, the *Zuinglians*, *Melanchton*, and the *Madgeburgians*, all deteſting the worſhip of Images, but not the *Images* themſelves. And ſo † *Illyricus* and

Peter Martyr alſo, who thinkes the *worſhip of images* to be a prime part of *Popiſh Antichriſtianiſme*, doth yet reſolve, *Chriſti & Sanctorum imagines haberi rectè poſſe, modò ne colantur atque adorentur, that the images of Chriſt and the Saints may lawfully be had, ſo they be not worſhipt.*

§ 61. Once more to *worſhip* the *bread in the Sacrament*, muſt (whereſoever 'tis to be met with) certainely be *Idolatry* too, in the literall notation of the word, *i. e.* the *worſhipping* that which is not *God*. And for thoſe that doe this on any the ſubtleſt ground, that by any *errour* or *miſtake* (be it never ſo *piouſly* taken up) doe actually *worſhip* this *bread*, that firſt conceive it to be turned into the very *body of Chriſt*, and the *elements* after *conſecration* to be no longer *bread* & *wine*, but very *Chriſt incarnate*, and thereupon doe *worſhip* it. Theſe I ſay, in caſe they be *miſtaken*, and thoſe *elements* be not ſo turned and *tranſubſtantiated into Chriſt*, though they are not guilty of the ſinne of *Idolatry* in all the aggravations that belonged to it among the *heathen*; being not guilty of their πολυθεϊσμ, the *acknowledgement of the many Gods*, of which their *image-worſhip* was an appendage, yet can I not free them from the charge of *worſhiping an idol*, i. e. ſomewhat which is not *God, viz.* a peice of *conſecrated bread, &c.*

§ 62. He that conceives this too ſuddaine or ſevere a *cenſure*, may know that the *Papiſt-Doctours* are very ready to make confeſſion of it themſelves. *If the elements be not ſo changed*, ſaith *Coſterus of Tranſubſtantion, we Papiſts are the meaneſt vileſt kinde of Idolaters* in the world, *worſe* (as I remember he adds) *then the Laplanders that worſhiped a Red Cloth.* And there is no denying it upon that ſuppoſition, becauſe 'tis part of the *ſuppoſition*, that what is ſo worſhipt for God, is not *God*, and that is אליל an *Idol* in the *Scripture-ſenſe*, which is all that I have now ſaid.

§ 63. And if it be replied that they *worſhip* nothing, but what they conceive to be *Chriſt*, & conſequently that the *Ignorance* and contrary perſwaſions which may be pretended for ſuch acts in ſome men, particularly the *Romaniſts*, may plead much for them in *Gods* Court, (as we reade that the *times of Ignorance*

ignorance God winked at in ſome Heathens, though that was an *idolatrous ignorance*, ſo farre at leaſt as not to deprive them, and their poſterity of all meanes of recalling them) I ſhall then anſwer, that ſo I ſhall hope (and pray) that it may do in this matter alſo, move *God's* mercy ſo farre at leaſt, as (if not to *pardon* the ſinne without *repentance*, yet) to *give grace* to worke a *ſight* and a *change* in ſuch ſeduced *ignorants*.

§ 64. And then putting the caſe anew, whether, If the *bread* in the *Euchariſt* be not *tranſubſtantiate* (as, according to ſome other principles of the *Papiſts*, I conceive it neare demonſtrable that it is not, that I mention not the direct *contradictions* which are affirmed or implied in that doctrine) and yet *Coſterus* and his freinds thinke it is, ſuppoſing them to come *homſtly* and *blameleſſely* to theſe errors, If, I ſay, It be demanded, whether in this caſe [that their *ignorance* or *errour* be grounded on *miſunderſtanding* of *Scripture*] This ſo *ſimple* and not *groſſe ignorance* may ſerve for a ſufficient *antidote* to allay the *poyſon* of ſuch a *ſinne* (of *materiall* though perhaps in them not *formall Idolatry*, becauſe if they were not verily perſwaded, that it were *God* they profeſſe they would never thinke of *worſhiping* it) I ſhall then anſwer, that of this matter I had onely temptation to make, and ſet the *queſtion* (as before I had of *prayer* to *Saints*, ſuppoſing the petitioner to beleive that they could heare him) but have now no neceſſity to define and ſatisfie it, being only to conſider what *idolatry* is, not how *excuſable ignorance* or miſtake can make it. Yet ſomething it will not be amiſſe to adde to direct our *charity*.

§ 65. That this *ignorance*, or falſe opinion will not make the *worſhiping* of *bread* (remaining *bread*) to be the *worſhiping* of none but *God*, I conceive 'tis plaine, Or if it would, it would make the Heathens *worſhiping* of an *image* to be the *worſhiping* of none but that *God*, whoſe image it was, for they ſure beleeved as much that that *image* was by *conſecration* become the *body of God*, and animated by it, as any *Papiſt* beleeves in *tranſubſtantiation*. But whether this their errour was as capable of *Apology* or *pardon*, being infuſed into them by their falſe

teachers (which yet they thought to be true ones,) and pretended to *Revelation* for it (saith *Maimonides*) as this which is taken up upon the words of *Scripture* (though in a mistaken and (as I conceive) *impossible* because *contradictory*, sence) I shall now define no farther, then by saying these two things.

§ 65. First, that the *Heathen idolatry* was the *worshiping* of the *many* false *Gods* first, and then of the *images* of them, (the former of which these men are not said, or thought to be guilty of) secondly that the more the conscience *believes* this *errour* to be a *truth* of *God's*, and the more innocently it comes to that *beleife*, the *easier* in all probability will the *sentence* be another day; That *ignorance* or mistake which *sincerely* and *honestly* (without mixture of *carnall* principle, or designe, *prejudice*, or *passion &c.*) founds it selfe in the word of *God* mistaken, (and would be laid aside, if sufficient instruction were offered) being very justly the object of our *pity* and our *prayers*, and neither of our *censure*, nor *scorne*; And if it were meerely a *speculative* errour, and had not the unhappinesse of some *impious practice* attending it, I should make the lesse doubt of its obtaining *pardon* at God's hands; And howsoever I will hope, it may still (at that gracious tribunall) be far from being *irremissible* to him, who hath reformed his other *knowne* sinnes, and for all *knowne* and *unknowne* is truly *humbled*.

§ 66. This manner of stating of this difficulty, may in reason perswade them that are concerned in it, to bee willing to see and *reforme* their *errour*, if it be possible, or if *prepossession* have made it otherwise to them, yet in all *justice* not to expect of us, (who *professe* to *beleeve* that the elements are not transubstantiate, and that the humane nature of Christ is received and *contained* in, and confined to *Heaven*, *till the day of restitution of all things*; and this withall upon the same grounds, (I meane of *literall* affirmation of *Scripture*) on which they professe to beleeve that this *is Christs body*, and this neither contradicted by any other *Scripture*, nor implying any thing like a *contradiction* in reason, nor a *savagenesse*, or a *sinne*

a ſinne, as, Saint *Auguſtin* ſaith, eating of Chriſts fleſh doth and that therefore it muſt not be *literally* interpreted) to *worſhip* that which we thinke a *creature*, or ſomewhat which is not *God*, or *anathematize* us and ſeparate from our communion for not doing ſo.

As for our *Church*, which only *adores Chriſt* in the *Sacra-* § 67.
ment (as that ſignifies the *Action*; in which certainely *Chriſt* is) and not the *Elements* themſelves, nor *Chriſt's* body locally preſent under the ſhape of thoſe *Elements*, (as certainly it cannot be, without either *being* no longer in *Heaven* or being in *more places* then one at once) which hath ſet the doctrine of that *ſacrament* in a moſt exquiſite temper to ſatisfie all rationall *Chriſtian* pretenders, in that moſt excellent *Catechiſme* in the *Liturgy*, and in her practice allowes the *Elements* no more then a *reverent uſage* proportionable to ſuch *inſtruments* of *Gods worſhip*, (which is both juſtified by † *Ameſius*, who † *Caſ: of Conſc.c.* aſſignes them a *ſingular reverence in time of the uſe* of them, *31.*
and a *privitive kind of reverence after it*) there can be no ſhew of charge againſt it for ſo doing, nor conſequently *for kneeling at the time of receiving the ſacrament* which is only a kneeling to *God* in prayer (which might be now farther enlarged on, but that it hath had its place in another † *diſcourſe*) unleſſe it †*View of the New* *Diveſt: p: 27.*
be a fault to *worſhip Chriſt*, or to chooſe that time or place to do it in the *lowlyeſt* manner, when, and where he is eminently *repreſented* by the *Preiſt*, and offered by *God* to us.

As for the *Eaſt*, or *altar*, or *ſyllables* of the name of *Jeſus*, § 68.
he that muſt think them *worſhipt*, by thoſe who profeſſe and proteſt to *worſhip God*, and none but *God*, (that way or on that occaſion) muſt either be of a very *ſhort diſcourſe*, (like them in *Athaneus*, that hearing men cry Ζὺ σῶσον *God helpe*, when the neighbour *ſneeſed*, thought the very thing which we call *ſneezing*, or elſe the *braine* from which it came, to be a God ſo *worſhipt* by men) or elſe of a very *pettiſh ſpleene*, that can condemne the moſt blameleſſe authoriz'd practices, not only of this *preſent particular*, but of the *antient univerſall Church* (for the *worſhiping God* toward the *Eaſt* was moſt eminently ſuch) upon any the moſt irrationall jealouſie, or diſ-

§ 70. And ſo laſtly for the *ſigne of the croſſe*, uſed by our Church in *baptiſme*, which hath beene by ſome cryed downe under the title of Idolatry, two things it will not be amiſſe breifely to have obſerved, 1. That the ſame ground of *zeale* or paſſion that hath incited ſome men lately to charge it of a breach of the *ſecond Commandement*, hath long ſince moved * one of the ſame *ſpirit* to accuſe it as a ſinne againſt the *other nine*, and to entitle his ſeverall Chapters, of the *Swearing*, *Sabbath breaking*, *murther*, *adultery*, *ſtealing*, *falſe witneſſe*, *&c.* and at laſt of the *concupiſcence of the Croſſe*, as well as the *idolatry* of it, the reaſons being much alike for the whole charge. 2. That the *ſigning* with the ſigne of the *Croſſe* in that *Sacrament*, is ſomewhat diſtant from that which the *Papiſts* uſe, and an act of departure from them, in *King Edward's ſecond Liturgy* more then had beene in the *firſt Reformation*. The former cuſtome was to croſſe the child at the *Church doore*, when it was brought to *Baptiſme*, but this of ours as a marke of *initiation* or *reception into Chriſt's flocke*, immediately following *Baptiſme*, and a kinde of *teſſera*, or *military ſigne* that the perſon thus *conſigned* into *Chriſts Militia*, ſhall for ever after thinke himſelfe obliged *manfully to fight*, *&c.* A change made meerely out of complyance with them which were jealous of too great an inclination to *Popery*, and yet now charged with the *guilt* of that which it was on purpoſe deſigned to *decline*.

* *Parkey* of the Croſſe.

§ 71. I ſhould not I conceive be thought in earneſt, if I ſhould go about to vindicate the uſe of the *Liturgy*, and of all *ſet formes* of prayer from this charge of *Idolatry*; 'Tis true it hath been printed, that *words in a booke are images*, *and conſequently that to pray before a booke*, *or uſe a booke in prayer*, *is Idolatry*, *or Image-worſhip*. But till this argument be extended to all *words ſpoken*, as well as *written*, and ſo all vocall (though it be *extemporary*) *prayer*, condemned for *Idolatry* alſo, I ſhall not conceive that *diſputer* to have beleived himſelfe, nor conſequently give him or my reader the trouble of an *anſwer*. Inſtead of extending this enquiry to the ſurvey and vindication of thoſe many other particulars, to which the phanſies or furies of this laſt yeare have affixt this charge; all that I have now to adde is only

ly this, that I ſhall beſeech God to give ſuch *miſtakers* un-*ſtanding* firſt, and then *Charity*, to make uſe of it *to edifica-and not to deſtruction*, to the *reforming* their owne ſinnes, not *condemning* or *reproaching* other mens *laudable*, at the *innocent* actions.

Judge not, that ye be not judged of the Lord.

ERRATUM:

Pag. 26. lin. 14. for *not* read *and*.

Onefew teſtimonies, which may tend to the clearing of the precedent obſervations, but could not conveniently be put in either in the Text or the margent of the Booke, I are here thought fit to affix by way of Poſtſcript.

Add: p. 11. ad lin. 32. in marg: Thus among the *Romanes* in *illuſtrations*, Ἄρσενα δ' ἄρσενι πλησιάσει σήσωπτε παῖδας Ἀιγέοις ἐν *Sybil. orac. l. 3. p. 231.* and ſpeaking of the Chriſtians giving over *Idolatry*, ἀλλ' ἔργ' ἀνθρώπων χεύσια, &c.] 'tis added immediately, Κ' ἔδε θεὸς Ἀρσενικὲς παῖδας μίγνυται ἀλλήλοις, Ὅσσατε ποιεῦσ' &c. naming all the ſeverall nations of the heathen world, that were guilty of it, p. 264. and exhorting againſt *Idolatry*, φύγετε λατρείας ἀδίκους &c. Μοιχείαν φοφύλαξο, καὶ ἄκρητο γυναικὸς ἐυνὴν, p. 279. and that true piety, as it is oppoſed to *Idol*-worſhip, ſo to Ἀλλοτρίης κοίτης πόθος ἄιχεος, & ἄρσεν& ὑβρεις ἔχθεσ συγχήτε, l. 4. p. 287. & p. 296. and of the *Romanes* ait ſame, Μοιχείαι ὧδε σοὶ, καὶ παίδων μίξις ἀθέσμος. p. 315. and ſo againe p. 332.

Add: p. 12. ad lin. 24. in marg: In this ſence I conceive *Plato* uſed the word πολιτ: l. 9. where ſpeaking of ſenſuall men, and comparing them to the beaſts, χορταζόμενοι καὶ ὀχλοῦντες, *full fed and laſcivious*, he adds, ἕνεκα τῆς τότων πλεονεξίας κυείτοντες καὶ λακπάζοντες, &c. Or if you will needs have the notion of *covetouſneſſe* continued, yet I conceive the company that the

the word is so oft found in the New Testament, will have such an influence on it, that it shall belong to that αἰσχροκερδεῖν, *getting wealth by these uncleane prostitutions*, which sure is exprest by the *Author* of the *Sibylin oracles*, *l.3. p.231.* where immediately after the mention of those *impurities* is subjoined. Αἰσχροβίῳ φιλοχρημοσύνῃ, κακοκέρδεϊ πλούτῳ.

Add: *p.* 14. ad l. 33. in marg: to the word ὑπερβαίνειν. So in the *Sibyll*: or: is this sinne exprest by ὑπερφανίης ἀδικοῖο. *l.* 3. p. 231. and the men guilty of it called ὑπερφίαλοι καὶ ἀνάγνοι, p. 232. (the word ὑπερφίαλοι, noting all immoderate desires or attempts, πᾶν ὑπέρμετρον, saith *Phavorinus*) and as it is immediately specified, κλεψίγαμοι, καὶ πάντα κακοὶ. So in *Phocylides*, μὴ γὰρ ὑπερβῆς, & ὑπερβασίης ἀλεγεινή, doth seeme to import also.

Add: ad p. 15. l. 10. in marg: So in the *Sibyll Oracles*, l. 1. p. 172. with Ἀιδοίην προλιπόντες, ἀναιδείην ποθέοντες, *those that had put off all shame*,] are joined Ἁρπασιαῖοι, *ravishers*, & pag. 216. with [λεκτρόκλοποι εἰδωλολάτραι, οἷς κακὸς ἐν στέρνοισιν ἔνι μεμανήμενος οἶστρος (which sure belongs to the *fury* of *inordinate lusts*) there is joined Ἁρπάζοντες, ἀναίδεα θυμὸν ἔχοντες, *rapes & shamelesse lusts*, and στέρξουσι κρυφίως, *secret loves*; and a θείου ἀποβήσεται ὄδμη, *the judgements of Brimstone* (the portion of *Sodom* for such sinnes) followes in the end of that Booke. All which passages, though they cannot be thought to have that *antiquity* or *author*, to which they pretend, are yet by our Countryman *Joannes Opsopæus*, or *Cooke*, with great reasons supposed to be as *ancient* as the *Emperour Commodus*, and so will be worthy our heed, for a matter of no greater weight then is now laid on them.

FINIS.

OF SINNES

Of { Weakneſſe, / Wilfulneſſe:

And appendant to it,

A Paraphraſticall explication of two difficult Texts, *Heb.* 6. and *Heb.* 10.

Συγγνώμον ὲν τῷ ἁμαρτεῖν ἀνθρωπείως λήψονται, *Thucid. l.* 3.

By HENRY HAMMOND D. D.

LONDON,
Printed in the yeere 1646.

OF SINNES

Weaknesse,
or
Wilfulnesse:

And appendant to it,

A Paraphrasticall explication of two difficult Texts, *Heb.* 6. and *Heb.* 10.

Ἐμφόβων ἐν τῷ ἀμαρτεῖν ἀδρανίαν Μὴ λοιπὸν, Theod. Lib.

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THe *ſecond Covenant* being that by which we are now all either *juſtified* or *condemned*, and the *condition* of that, in reſpect of the *facienda*, being *ſincere* not *exact obedience*, not the *not ſinning* at all, but the *not ſinning wilfully after our receiving the knowledge of the truth*, *Heb.* 10. 26. (which though it ſeeme to damne all *irreverſibly* that *ſin wilfully* after *converſion*, yet ſure is to be underſtood according to the *ὀμοίωσις* of the Goſpell, unleſſe he doe *repent* and returne *ſincerely* unto God againe, for whoſoever doth ſo, there is certaine *mercy* by other places made over to him in *Chriſt*, and what is the full *importance* of that place will anon be explicated) It will be an enquiry though of ſome *difficulty*, yet of as great *uſe* and *neceſſity* as any one other in all Divinity, to ſearch what ſinnes there are, for which *mercy* is to be had under the *Goſpell*, and for what not. For that ſome men are *damned*, and not all finally *ſaved*, there is no doubt, and yet as little there ought to be, that this is for *ſinne* that one man is *guilty* of, and tother *not*; from whence it followes that ſeeing no man is *guiltleſſe* of ſinne, ſome *degrees* or ſorts there muſt be of that *guilt* in *one*, which are not in *another*, and according to thoſe *different degrees*, (though every of them be of *it ſelfe* or *without Chriſt*, or by the *tenour* of the *firſt Covenant damning*, yet) under the *Goſpell* or *ſecond Covenant*, the adjudging of men to *heaven* or *hell* is proportioned. *Sect.* 1.

Sect. 2. From all which this results, that some *kinds*, or *sorts*, or *degrees of sinning*, or more plainely, some *states of sinners*, are under the Gospell *damning*, some are *not*; some *reconcileable* with a *good* estate, some *not*; some for which there is *sure mercy* in Christ, some for which there is as *certainely no mercy*; for though the *mercy* of God be *infinite*, and so unfathomable by our finite wits, yet when he hath in the *Gospell* defin'd how farre his *mercy* shall *extend*, and beyond what termes it shall not, 'twill be no insolence to affirme, that God will not have mercy on any who are not *qualified* according to that *second Covenant* of his, who are not such persons to whom *onely* he hath promised *mercy*, at least if they be such as of whom he hath affirmed [*they shall not have mercy*.]

Sect. 3. Thus farre to justify the *fitnesse*, and *use*, and *necessitie* of this search. Now for *progresse* in it. It will be easie to define in the *generall*. 1. That all sinnes in the world, be they never so great, of what *sort* or *kind* soever, if they be *retracted* with true *repentance*, shall certainly be *forgiven*; (for that any *act* of sin should be *irremissible*, they that affirme doe it on this ground that they that *commit* that act shall never truly *repent*, implying that if they did *repent*, it would be *remissible*) and in this the onely difficulty will bee, 1 What *true repentance* is: And 2. Whether that be *necessary* to the obtaining *pardon* for *every* sinne.

Sect. 4. To the first, I answer, that true *repentance* is a *change*, a *through change of mind*, (called in the *Scripture*, and the ordinary style of *Divines*, the *new creature*, being *regenerate*, *conversion*, *spirituall resurrection*, *forsaking of sinne*, *mortification*, *habituall sanctification*, *sincere*, *faithful resolution of new life*, *reformatiõ*, *amendment*, μετάνοια, as it superaddes to μετ' μέλεια μετάθεσις τῆς νοῦ, μετ' σχηματισμός) and what ever doth not amount to thus much is not *true saving repentance*, to which the *promises* or mercies of *Christ* doe appertaine. And so consequently many specious pretenders to that Title are excluded. Such are bare sorrow for sinne, such the *votum pœnitentiæ*, the wishing they were penitent, such a bare *warring* of the *law of the mind against the law of the members*, whil'st we are *carried captive to the law of sinne*; and many the like.

Sect. 5. To the *second*, I must answer by distinguishing the *equivocalnesse* of the question. For the meaning of it may be, 1. Whether *amendment*, or *forsaking*, or *overcoming* every *particular* sinne be *necessary*

to the obtaining of *pardon* for that *ſinne*, whether it be of *infirmity* or otherwiſe: and if that be meant, I anſwer, No. For that ſome ſinnes are of that nature, that as long as we have this *mortall infirme fleſh* about us, we can never hope to be *rid of* them to *get victory* over them: ſuch as for which the *ſacrifices* were appointed to be offered under the *law*, and for which *Chriſts ſacrifice* once offered is a perfect *expiation*; and theſe by the tenour of the *ſecond Covenant*, or through the *mercy* of God in *Chriſt* ſhall never bee *imputed* to the *penitent ſinner*; I meane to him who hath *amended* all others, and *humbled* himſelfe before *God*, and *beſought* his mercy in *Chriſt*, and by *faith laid* hold of it for theſe, which though he labour againſt them *ſincerely*, he cannot throughly *amend* or *overcome*.

But if the meaning be, ſecondly, Whether the *actuall amending* of all his knowne ſinnes which conſequently may by the Chriſtian be amended, be required neceſſarily to make a man capable of the *pardon* even of his ſinnes which cannot be *amended*; I anſwer, that it is very probable to be ſo. Becauſe *Chriſts ſufferings* ſeeme not be *advantageous* (at all, not ſo much as to the waſhing away of *humane frailties*) to any but thoſe who *are in Chriſt*, *i.e. to new creatures*, who alone are ſo; however that will not bee a materiall ſcruple, though it ſhould be left *diſputable*, as long as this other propoſition be taken for infallible (which is ſo) that *except we repent we ſhall all periſh*, *i. e.* that he that hath not forſaken all *wilfull* ſinnes, ſhall (whether for his *wilfull* ſinnes onely, or his *wilfull and frailties* both together, it matters not) be certainly *condemned*. *Sect.* 6.

By the anſwering of theſe two *queſtions* ſo much hath been gained, as that we may make another *generall reſolution*, and define ſecondly, that ſome *ſinnes* are *reconcileable* with a true *penitent*, *convert*, *regenerate eſtate*, others are *not*. And conſequently ſome not *deſtructive* under the *ſecond Covenant*, though others are. What theſe are in *generall* will alſo in the third place be eaſily defined. Sinnes of *infirmity* are *reconcileable*, *wilfull ſinnes* are not. *Sect.* 7.

Vnder *infirmities* I containe all ſorts that are uſually reduced to that head, and which have beene briefly mentioned in another diſcourſe; Whether thoſe that proceed from any not *culpable* defect of my *underſtanding*, as ſinnes of *ignorance*, or from ſome preſent. *Sect.* 8. *Of Conſcience.*

ſent *prevailing temptation*, which though I uſe all meanes in my power againſt it, I cannot *overcome*; or from ſome *advantage taken* by Satan, &c. in the aſſaulting me either on *the ſuddaine*, when I have not *time*, to uſe thoſe meanes which I might otherwiſe uſe which we call *ſuddaine ſurreption*; or from the *frequency* or *repetition* or almoſt *continuednesſe* of the *temptation*, which when I have *repell'd* it never ſo often, *returnes* againe, ſo that if ever my mind be *intermitted* (which conſidering our *humane frailty* it is though not *logically*, yet *morally impoſſible*, but it ſhould ſome time or other) I ſhall infallibly fall, (which we uſe to call ſinnes of *daily incurſion*) or from the levity and undiſcernibleneſſe of the matter, or from any other *principle*, which by that meaſure of grace that God *affords* me, (or if I be not *culpably wanting* to my ſelfe in *neglecting* the uſe of the meanes preſcribed he is *ready* to *afford* me) I am not able to reſiſt. Suppoſing al this while that 'tis not upon ſome former *wilfull ſinne* of mine that God by way of *puniſhment* withdrawes this *grace neceſſary* to the *reſiſting* of it; for if it be ſo, then though it may truly be ſaid, I cannot now *reſiſt* that *ſinne* for want of that *grace* ſo *withdrawne* by God, yet will not this paſſe for a ſinne of *infirmity*.

Sect. 9. On the other ſide under the name of *wilfull ſinnes* I meane not all *willingly* committed, or *voluntary* ſinnes, (for all ſin as far as it is *ſinne* is *voluntary*, and therefore ſinnes of *infirmity* are *voluntary*) but all that are not excuſable by any of thoſe former titles of *infirmity*, or all that are not included under ſome of thoſe heads.

Sect. 10. Thus farre in the way of generall defining there is no great *difficulty*. That begins to ſhew it ſelfe when we come to the *ſpecies* or particular, to mention what ſinnes in *ſpecie*, or *individuo*, what *ſorts* of ſin or *acts* of thoſe ſorts, are ſinnes of *infirmity*, what not; And this is indeed an *inſuperable* difficulty, 1. Becauſe one man hath more *knowledge*, more *quickneſſe* of underſtanding, and alſo more *grace* then another, and ſo that ſinne in *ſpecie*, or *individuo*, that *ſort* or *particular act* of ſinne, which he hath power to *reſiſt* and *overcome*, that other man that hath *leſſe power*, hath not *power* to *overcome*; and if ſo, twill be an *infirmity* in him, though in tother tis not. 2. Becauſe any *ſpecificall ſinne* comes backed with more *temptations* (and ſo makes a more forcible *impreſſion* upon the *will*) at *one* time then *another*; & conſequently though it were

not

not above his *strength* at *one* time, yet at *another* time it may. Yea and *thirdly*, because the same man is at one time more *able* to *resist* and *overcome*, then he himselfe at some *other* time, as of a man in state of *desertion* it is cleare, as also when either by *drunkennesse* or any other *culpable extravagancy* (through *rage* or *lust* not resisted in the first motion) the man is utterly debauched from his *naturall* and *spirituall* strength, and no way able to resist *those temptations*, which at another time he would scorne to be *captivated* with.

But these two causes will not be very pertinent to the businesse in hand: because, as is supposed in them, that which brought this *weakenesse* upon the man, was some *culpable*, nay *wilfull act*, (or *yielding* of his) committed then *against strength*, (though now that *strength* be not sufficient against the consequent assault) and so no way apt to *excuse* the sinne, that it primarily *betrayed* him to. But if the case be set of some *innocent accident* which causes this *alteration*, then it will be pertinent to the thing which I now affirme, (to wit the evidencing the *difficulty* of such particular defining καθέκαστον) as we know a man in time of *sadnesse* will be able to reject some *jolly* proposalls, which yet in time of *mirth* (supposing that *moderate* and *harmelesse*, and as perfectly *sinlesse* in it selfe, as that contrary *sadnesse*) he will not perhaps be *able*, nay, as *Hippocrates* affirmes in his tract περὶ ὑδ: ἀερ: ἐγκόπων, one *aire* or *place* may strongly *incline* a man to one whether *virtue* or *sinne*, which another doth not, & where the *inclinations* are *stronger* or *weaker*, there we know the *strength* being in degree supposed the *same* must prove unproportionable to the one though not the other, able and sufficient to *resist* the *weaker*, though unsufficient to subdue the *stronger inclination*. *Sect* 11.

To come yet more clearely to that which is of every dayes experience. Suppose a man a little *drowzy* at one houre (which *drowzinesse* at that time particularly, is not a *sinne*, but a *naturall* desire of *sleep*, which is *natures* due *debt*) and suppose him throughly *awaked*, and out of that fit of *drowzinesse* at another time; and then suppose that the same *proposall* be made to him at both those times, it may very probably be *received* at *one* time, and *rejected* at *another*; nay if the *proposall* be an undertaking *destructive* of his present desire of *sleep*, it may easily be affirmed that in that *drowzy* fit he hath no *strength* to *resist* it, though at *another* time he hath. The *Sect.* 12.

reason

reaſon is, becauſe *ſleepe* being a *ligation* of the faculties, *drowſineſſe* likewiſe is ſo in ſome *degree*, and the *want* of that *degree* may diſable the *underſtanding* or *upper ſenſe* from *repreſenting* ſtrongly enough at that time, that which at another time it ſhall be able to *repreſent* ſo ſtrongly, that the contrary *propoſalls* of the ſenſe ſhall not dare to appeare before it. From whence I conceive it followes, that if the *propoſall*, ſuppoſed in this cauſe, be a *ſinfull propoſall*, that ſinne committed by that *drowzy* man will be a ſinne of *infirmity*, which if it were committed by the ſame man broad awake, would be a ſinne againſt *ſtrength*, and ſo a *wilfull* ſinne. From whence yet the man ſo *deceived* once or twice ought to receive *admonition* that hereafter, if any *weighty* matter, wherein his *duty* be concerned, be *repreſented* to him in the like *poſture*, he will before he *conſents* or *refuſes*, *diſcutere ſomnum*, *ſhake off ſleepe*, that he may not be ſo unfit a *judge*, or if he find his owne *weakneſſe* ſuch that he cannot, he will appoint ſome body elſe to awake him throughly, that he be not thus conſtantly *impotent*; For if he doe not uſe theſe meanes to recover his *ſtrength*, when he is *aware* of them, it may ceaſe to be an *infirmity*.

Sect. 13. From all which as we have evidenced the *difficulty* of the problem applyed to *particular individuall* ſinnes or perſons, ſo we conceive our diſcourſe to have given ſome *hints* which will be uſefull toward this *diſcovery*. Eſpecially this, that any ſinne committed by him that hath at that time *ſtrength* or *grace* to reſiſt it, or whoſe wilfull fault it hath beene, that he hath not that *ſufficient* ſtrength (as if either ſome former *waſting ſinne* of his, whether *act* or *habit*, have *grieved the holy Spirit of God*, and provoked God to *withdraw* it from him, which he would not otherwiſe have done, or if by the uſe of ſome meanes beforehand he might have prevented the ſtrength of that *impreſſion*, or better fortified himſelfe, or by *uſe* of ſome other *meanes*, as of *prayer*, *&c.* at the preſent he might yet get *ſtrength*, or *remove* the *tempter*, and he make *uſe* of none of theſe *meanes* through *ſenſuality* or *ſluggiſhneſſe*) is a *wilfull* ſinne, (not a ſinne of infirmity) to that man at that time.

Sect. 14. And ſo though we have no other *particular* way of *deſining*, yet this we have, that will ſtand any man in as good ſteed for the examining *himſelfe*, and his owne guilts, or any *confeſſor* (that hath received

ceived of his *conſitent* an exact account not only of the *action*, but the circumſtances of the *action*, his *qualifications* at that *time*, and the particular *vigor of the aſſault*) as particular definitions concerning this, or that ſinne *univerſim* would.

As *for example*, if I would know whether any *act* of mine owne, (or being a *confeſſor*) of my *pœnitent*, be a *wilfull* ſinne or no, I muſt firſt inquire, whether in that *point* of time, when being *tempted* I *committed* it, my *underſtanding* or *upper ſoul*, and the *ſpirit of God* in me did move me more, or as *ſtrongly* not to doe it, as the *fleſh* did to the *commiſſion*, allowing farther ſomewhat of *grace* to *incline* the will, or of the *underſtanding* to *move* it as much in proportion as the *will* ſince the fall is naturally *inclined* to the *carnall appetite*, (as you know when one *Scale* is heavier *of it ſelfe* then the other, or by ſome *default* in the *beame* one is more apt to *turne* then the other, you muſt, if you would even the ballances and make an *æquilibrium*, put *more weight* in the *Scale* that is apt to fly up) Or if this be an *obſcure* operation, why then I muſt deſire thee to examine whether at that time thy *Spirit* or *Conſcience* told thee, this was not to be done, and that on paine not only of *Gods diſpleaſure* but alſo of thy *eternall damnation*, (which muſt certainly be farre greater motives of *determent* even to *fleſh* and *bloud*, then any *pleaſure* the fleſh can repreſent, can be *allective* to the contrary) and if thou findeſt it did, and yet for all this thy *will* conſented to the *fleſh* in its propoſall, then this is a ſinne againſt *ſtrength*, a *wilfull ſinne*, and not of *infirmity*. *Sect.* 15.

But if thy *conſcience*, or *ſpirit* or *upper ſoule*, at that time did not this, then 'tis to be reſolved on, that it failed to doe the *duty* of a watchman, and if it did ſo, then my ſecond inquiry will be, from whence that *failing* of thy *ſpirit* aroſe? (for if it be *awake* and diſpoſed as it ſhould be, (and as even yet by *grace* it is prepared to be, if we make *uſe* of that *grace*) it will *ſpeake* and *admoniſh* us, and that not in *words* which are ſubject to *miſunderſtanding*, but in *ſenſe* which therefore we cannot *conceive*) Whether, firſt, from Gods juſt *deſertion* the *puniſhment* of ſome *former* ſin, or ſecondly, from ſome preſent *actuall ſinne* of mine upon me at that time, as *drunkenneſſe*, *crapula*, &c. or thirdly, from ſome *habit* which I have, by former *acts* of the ſinne which I am now tempted to, *contracted*, to the *blinding* of my *underſtanding*, or *grieving* *Sect.* 16.

of the *ſpirit*, or *glibbing* that ſinne, that it ſhall be able to paſſe downe *inſenſibly* and eſcape the ſearch of my *underſtanding*; In all theſe caſes, the *originall* of that failing being ſinfull, the *failing* it ſelfe will not yeeld any *excuſe* or compleat *apology*, but the ſinne will ſtill remaine a wilfull ſinne.

Sect. 17. If none of all theſe be found chargeable upon thee, as the *originall* of that *failing* and *negative productive* of that ſinne, then I can as yet thinke of but one inquiry more, whether thirdly, thy *underſtanding* and the *grace* of God in it, being thus layed aſleepe as it were, by ſome *naturall*, *ſinleſſe*, or at leaſt *invincible* and ſo *excuſable frailty*, or elſe (as in a *drowzy* fit) not perfectly awake, there be not ſome *meanes preſcribed* and preſented to thee by God, which if thou hadſt uſed, thou mighteſt have *wakened* thy *underſtanding*, or *fortified* thy *will*, or *weakened* the *temptation*: and if ſo, and thou haſt, through *negligence*, or *confidence*, ſpirituall *ſecurity* or *pride*, omitted to make *uſe* of them, then will this ſtill amount to a *wilfull* ſinne or a ſinne againſt *ſtrength*; as when the *Lunatique* Son was *brought to the Diſciples* of Chriſt, and the Text ſaith *Mat.* 17. 21. *they could not caſt* the evill ſpirit *out*, and Chriſt gives the reaſon why they could not, *becauſe*, ſaith he, *this kinde goeth not out, but by prayer and faſting*. Chriſt yet chargeth them with *infidelity* almoſt unſufferable, (*O faithleſſe generation, how long ſhall I be with you? how long ſhall I ſuffer you?*) becauſe there being ſuch *meanes* to *enable* them to doe the worke, they *neglected* thoſe *meanes*, & ſo only by that *neglect* became *unable*. The ſtyle of *faithleſſe* in that place gives us yet a more perfect notion of a *wilfull ſinne*, then hitherto we have arrived to, that it is not only that which is againſt *naturall conſcience*, or *ſpirituall infuſions*, but alſo that which is particularly againſt *faith*, *i.e.* comes to be committed by neglecting the *uſe* of ſome *meanes*, which the *word of Chriſt*, or the *Scripture* offers and preſcribes to us, eſpecially if by our former *feelings* we have diſcerned the *want* we have of ſuch *helpes* or *auxiliaries*. For in this reſpect of directing to ſuch *meanes of victory Faith* is ſaid to be the *overcoming the world*, 1 *John* 5. 4. as well as in preſenting us with the *promiſes* and terrors of the Goſpell.

Sect. 18. Farther yet in the fourth place, if at the time of commiſſion of the ſinne thou canſt truely ſay, 'twas not in thy power to *reſiſt* it, becauſe

becauſe of the *ſtrength* of the *temptation* ſo hurrying thee, as not to give thee *leaſure* to *judge* or *deliberate*, (which may ſeeme to entitle that action to the title of *infirmity*) thou muſt then enquire, whether thy *yeelding* (*voluntarily* from contẽplation of the *pleaſure* &c.) to ſome *entrances* and *beginnings* of that ſinne, whether *moroſe thoughts*, or ſomewhat farther, be not that, that hath made the *temptation* ſo *ſtrong*, or *thee* ſo *weake*; which thou wilt diſcerne by this enquiry, whether before thoſe *moroſe thoughts* &c. were entertained, thou wert not *able* to make *reſiſtance* to the *actuall ſinne*, and then, if ſo thou wert *able*, nay actually didſt, and only the intervenience of thoſe *preparatory yeeldings* did betray thee to this *impotence*, and it was in thy *power* (by *naturall* or *ſupernaturall ſtrength* already had, or *prayer* either as it hath a promiſe of more *ſtrength*, or as it is an excellent meanes of *diverſion*) to have *reſiſted* thoſe *beginnings*, when thou didſt *yeeld*, then ſtill is this a *wilfull ſinne*, or *ſinne againſt ſtrength*.

As for other ſinnes more clearely and immediately againſt *naturall conſcience*, againſt *Faith*, (or directions of the Scripture for the *overcoming the world*) againſt *ſupernaturall ſtrength or grace*, as contumacious ſtubborne *preſumptuous* ſinnes, there will be little ſemple to any man, or cauſe to keepe him from *pronouncing* of, and charging on them the crime of *wilfulneſſe*, and concluding (without reall *change*) the certaine *damningneſſe* of them even under Chriſt. I ſay particularly, *preſumptuous ſinnes*, when (*preſuming* that *Gods* mercy in Chriſt is either *unlimited*, and may belong to any the moſt *unreformed*, or that it is *decreed abſolutely* to ſome *perſons*, without any reſpect to *qualifications* or demeanures, to *Saul* the *perſecutor*, as well as *Paul the Apoſtle*) the ſinner ſinnes *comfortably* and *alacriouſly* on, without any *regret* of *conſcience*: the doing ſo is certainely no ſinne of *infirmity*, becauſe though ſome *errour* may be pretended for his ſo doing, and that *errour* ſeeme apt to lend him *excuſe*; *Sect.* 19.

Yet firſt, *errours*, that are not *ſimple errours*, but bring *vitious* life after them, are not *excuſable* (becauſe not *invincible*) *errours*, the rule of the *agenda* or *duties* of life being ſo *cleare* in the *Scripture* and in the *heart*, that no man can be *invincibly ignorant* of that, *Rom.* 10. 8, 9. and *Deut.* 30. 14. The *word* that is now *commanded* is not hid or impoſſible, or like *fetching Chriſt from hea-* *Sect.* 20.

ven, or the *grave*, a thing quite out of our power, but it is neigh *thee, in thy mouth*, and in *thy heart, that thou mayst doe it.* And secondly, it will be apparent, that even those *errours* on which that *presumption* is built, being simply considered, are demonstrable to be *errours* (*suppositâ fide*) or *to one that acknowledges the Scripture*, because there be so many places in the *Scripture* point-blanke against them, particularly those of the *conditionall promises* every where scattered. Neither *circumcision, &c. but the new creature, but faith consummate by love, but keeping the Commandements of God, Without holinesse no man shall see the Lord; He that confesses and forsakes shall have mercy; He that hath this hope purifies, &c. And having therefore these promises let us cleanse, &c.*

Sect. 21. From what hath beene said, it will be more then probable, that all acts of *fornication, adultery, &c.* (which I shall suppose never to be actually committed without some space of *deliberation*, or if they be, then I meane those other wherein that *deliberation* interposes) are *wilfull sinnes*, and so also all acts of *drunkennesse*, unlesse when through *ignorance* of the *strength* of the *liquor*, or the *weaknesse* of the *braine*, the man suddainly fall into it by desiring to *quench* his *thirst*, or doe somewhat which is *lawfull*; wherein yet, if after *one* or more *trials* he miscarry the *second* or a *third time*, it will still be a *wilfull* sinne; So also *lying* or speaking that which we know to be *false*, to the *defrauding* and *wronging* of another, or for any *vainglorious* designe; So againe, any sinne of *oppression, injustice, &c.* or generally all those where there is any *time* of *advice* and *deliberation*; For where ever that liberty is, there is supposed an *ability* and *readinesse* in the *upper soule* of a *Christian* to present *arguments* for obedience to God, stronger then any the *devill*, or the *world*, or *flesh*, can offer for the contrary. As for *killing* a man, though the *Law* of the Land is wont to distinguish of *wilfull* and *not wilfull murther*, yet to any man in his *wits*, the *stabbing* his neighbour (or using any other such *meanes* as may *probably* take away his *life*) would seeme so *strange*, that I cannot conceive but his *spirit* should be able to deterre him from it in that space, which is required that any such *weapon* may be *prepared*; For if it be said, his *rage* doth *gag* or silence his *spirit*; I shall answer, that the *raising* of his *rage* to that pitch was not in a *minute*, but grew upon him by *degrees*, and then there was *time* and *meanes* to prevent

rule that *growth*, which he that did not make use of will hardly be able thereby to *excuse* or *extenuate* the subsequent sinne.

For *swearing* also I know not how in ordinary discourse or in any case (*extra causas juramenti legitimas, where it is supposed perfectly lawfull*) it can be made a sinne of *infirmity*; for *incommunication* Christ's words are so plaine [*But I say unto you, Sweare not at all*, and particularly, *Let your communication be yea, yea, &c. for whatsoever is more*, is ἀπὸ τοῦ πονηροῦ *from the evill one*] that it would amaze any man to see that it should become an *ornament* or tolerable part of a *Christians dialect*. And if it be in *rage*, then I dare say, that either that man hath formerly in some measure emired his tongue to swearing, or not so strictly made *conscience* of an *oath*, as *Christ's precept* obligeth him; for he that never swore, will not in *impatience* probably fall out into those formes of speech that he never *used*, (but alwaies *vowed* and resolved against) but into some other which he hath been more *used* to, or which he could heare in others with lesse *horrour* and *detestation*, or which were a more naturall *remedy* for that *passion*. And if you marke it, that which *rage* doth is onely to *blind* the *understanding*, (and so to *steale* out any *proper effects* of *rage*, as *presuming* of their *impunity*, or not *considering* the contrary *danger*) but not to *hurry* us to the commission of any or *every* other sinne *indifferently*, and at a venture. And why a *rage* should cast one upon using *Gods name* in *oathes*, (which before he had never *phansied* for any use but in his prayers) any more then on many other unheard of sinnes, I am so farre from conceiving any reason, that I must conclude it impossible, unlesse it proceed from the being *used* in some measure to that sinne, or having a more *favourable* easy opinion of it. And yet after all this, that *rage* it selfe being so *Vn-Christian* a thing, which we are so *obliged* to *prevent*, (and if in time it be not *prevented*, will not *alwaies* passe for an *infirmity* in a Christian) will be unable to *patronize* or *excuse* any such one *oath*, which that puts into our mouthes; but on the other side, the observing that my *rage* hath made me sweare, must in any reason give me so *strict* a *watch* over my selfe in time of *provocation*, as never to let loose into a *rage*, which proves so inconvenient and so *complicated* a sinne unto me; as he that finds himselfe *quarrelsome* in his *drinke*, hath the greatest obligation to *temperance* of any. As

Sect. 22.

for any other *meanes* that bring on *swearing*, *custome*, *pride*, *ostentation*, ἀναπλήρωσις λόγου, *filling up the discourse*, none of these will *excuse* it from a *wilfull* sinne; especially considering the *naturall intrinsecall untemptingnesse* of that sinne, that were it not for some accidentall or extrinsecall advantage, *evill example*, (which if it had been a *good one*, we could easily enough have *rejected* and not *imitated*) or *customs locall* or *personall*, or that other of the *company* we are used to, scarce any man that beares *swearing* forbidden by Christ, will *discerne* himselfe to have any *carnall invitation* to sweare, no not in time of *rage*.

Sect. 23. The same I thinke may be defined of all the grosse *outwards* of sinne, or *sinnes in the members*; because for the *acting* of them, over and above the *consent* of the *will*, some *space* is necessarily required, wherein the *spirit* or upper soule, if it be about us, will be able and ready to *interpose*, if it may be hearkned to, (which me thinkes is intimated by the *Turkes* in a custome of theirs, who when they meane to give themselves liberty to be *drunke*, use to make a great *noise*, which they say is a *warning* to their *soule* to retire into some *extreame part of the body*, that it may not be *spectator* or *Censor* of this their *beastiality*.) And if it be thus *driven* away, *gagg'd*, or not *hearkened* to, then that is a sinne against *strength*, a *wilfull sinne*. Which perhaps was Saint *Iames* his observation, when he said, *Sinne being perfected bringeth forth death*. For the *conception of lust* precedent signifies certainly the *consent* or conjunction of the *will* with the *carnall appetite*, when in the *wooing* (or *canvasse* for that *consent*) of the *upper soule* on one side, and of the *lower soule* or *carnall* part on tother, the *will* which is thus courted by both, yeelds to the *second*, and so they joyne in *mutuall embraces*, from whence, saith the Apostle, *sinne is brought forth*, that very *consent* of the *will* to the *sensuall faculty*, being *formally* sinne without, or before the *acting* of it; but this perhaps a *sinne of infirmity*, as the case may be (for *universall* or *alwaies* it is not; but very often *wilfull* and *damning*, though it never come to *act*) whereas if this sinne (of *infirmity* while it was onely in the *conception*, *i. e. consent* of the *will*) come to *birth* (*actuall commission*) or *perfection*, and fitnesse for *birth*, (which requires some space, and time) it may justly be said a sinne against *strength*, & so in the very *Covenant of grace* a fatall *mortification*.

And

And therefore though before we ſaid that the ſame ſinne in *facie*, might be but an *infirmity* in one, and yet a *wilfull* ſinne in another, yet this *affirmation* will need this caution to interpret it, that the meaning of it be onely this, that a ſinne that is *onely* an *infirmity* in one, may by ſome meanes of *aggravation* become *wilfull* in another, but not *è contra*, that that which, upon ſome grounds or ſuppoſition of *ſtrength* common to all men, may be *in univerſum* defined a *wilfull ſinne*, can by any meanes be *extenuated* into an *infirmity*. That which I now ſay, I meane of any groſſe *outward* act, or *habit* of ſinne, becauſe in theſe I conceive there is ſome *mora* or *ſtay*, wherein the *ſpirit* may be *adviſed* with; and then that being ſuppoſed in good *health* or *regenerate* ſtate will not faile to ſuggeſt ſufficient arguments againſt that ſinne, and ſo be a meanes to *retract* that *ſudden* ſtolen *conſent*, before it come to act, at leaſt to *habit*; Or if it be not it ſelfe without *auxiliaries* able to combat with the *temptation*, yet it will out of the *word of God* be able to direct us to ſome *aid*, which being called in, will either improve us to a competent *ſtrength*, or help to *diſarme* and *weaken* the *temptation*, which we ſhall find by *trying*, and making uſe of thoſe meanes; be they our *prayers* either for *grace* in time of need, or as I ſaid *prayer* as a meanes of *divertiſement*, or be they *faſting*, *vigilance*, &c. or be it but a *tempting* to do our beſt, for this is very ordinary to obſerve in our ſelves, that (when we put our ſelves to it, and *do our beſt*) we prove able to doe farre more, then ever we dreamt, we had been able. And this is very remarkable, whether you conſider it, as a truth in *morality*, wherein it hath been obſerved that *neceſſity* or *extremity* danger enables men to doe *miracles*, which when they are *paſt* they are *amazed* to ſee them done by them, (as *Hierocles* excellently ſhewes on that *golden Pythagorean* παντὶ χρὴ, δύναμις δ' ἀνθρώπου ἕπεται τῇ προθυμίᾳ) or as a *truth of Scripture*, wherein there be many *promiſes* that God will *aid* when we *fight*, *cooperate* when we work, *aſſiſt* when we endeavour, and not be *wanting* to them which are not firſt *culpably wanting to* themſelves. *Sect.* 24.

Having ſaid thus much of *wilfull ſinnes* (for the *diſabuſing* of thoſe who are over apt to flatter themſelves that their ſinnes are *infirmities* and no more, and therefore ſure of their *pardon* in *Chriſt*, though *continued* in, or not retracted by *particular repentance*) I ſhall *Sect.* 25.

ſhall not thinke this diſcourſe chargeable or accuſable of any dangerous or hurtfull *ſeverity*, by being apt to drive men to *deſpaire*. 1. Becauſe it is knowne in Scripture and acknowledged by all, and now confeſt by this paper, that there is a *tabula poſt naufragium*, *a planke after ſhipwracke*, *repentance*, as it implyes *forſaking*, and *change of mind*, and the *working* of that in every ſuch ſinner, is the thing that all this while I intend, and there is no way poſſible for the *working* it, but this, by repreſenting the *danger*, if it be not wrought, which he, that takes all his ſinnes for *infirmities*, will never be *convinc'd* of, while he ſo thinks. And 2. becauſe the *deſpaire* that is *dangerous* is that which is contrary to the *purifying hope*, to that *hope* that ſets upon *amendment*, by aſſuring that there is mercy to be had on *ſuch termes*; And as any other *hope* is but *groundleſſe confidence*, ſo any other *deſpaire* but that which makes us *give over* amending, is in ſome reſpects a very *uſefull*, at leaſt not very *noxious*, *deſpaire*: *uſefull*, if it ſet us on *mending*, when without it we would not; as in caſe of *deſpaire* or diſtruſt onely of *our preſent condition*, in reſpect of our *preſent ſins*, but not of the *future*, becauſe there is yet place for *repentance*: or *not noxious*, I meane not ſo farre, as to *damne*, or do any thing but *deprive* us of ſome comfortable *aſſurance* here, (the *want* of which, if we *want* nothing elſe, will never *prejudice* any mans *ſalvation*, whatever they thinke, that take this *aſſurance* to be *Faith*) as in caſe of *dying* without all *hope* of Heaven, when that no *hope* proceeds onely from an *amazing ſight* of former ſinnes, which though we have *ſincerely* forſaken, yet none but God infallibly ſees that we have, and our ſelves out of an *humble lowly conceit* of all our owne actions, (our *repentance* particularly *undervalued* by us) thinke and *reſolve* we have not. For ſure if God ſee we have *changed ſincerely*, and ſo there be *aſſurance reſpectu objecti*, in reſpect of *the object*, tis an *errour* in us to thinke we have not; (from whence proceeds the *non-aſſurance* of the *Subject*) and this error if it be onely in the *underſtanding*, and produce no *evill* life, will ſure *damne* none that ſhould not otherwiſe be *damned*.

Sect. 26. For whereas it may be *objected*, that he may ſeeme to want that *affiance* in Chriſt for ſalvation, which is a *ſaving neceſſary grace*, I anſwer, that that *affiance* (that is ſo) is the *rolling my ſelfe on Chriſt for ſalvation*, and *if I periſh, I periſh*, the *denying* and *renouncing*

renouncing all *truſt* in my ſelfe in my owne *righteouſneſſe, faith, repentance*, my owne any thing, but only *Chriſt*, and God's *mercy* in him; not the beleeving my *perſonall election*, or that I ſhall be ſaved what ever my ſinnes be, and how *unreformed* ſoever. For beſides that this is in an *unreformed* ſinner (ſpeaking of *wilfull* ſins) were the beleeving *of a Lye*, becauſe there is really no mercy or *Salvation* for ſuch; beſides this I ſay there is no obligation or command in Scripture, which can be thought to make it *duty* or *neceſſary* for any to beleeve himſelfe a true *pœnitentiary* even when he is ſo. 'Tis true we are *commanded* to *prove* our *worke &c. Gal.* 6. 4. *i.e.* to ponder and ballance every *action* we take in hand whether it will beare the δοκιμὴ *tryall* of the *teſt* or no, and this we are *incouraged* by that which follows, that we ſhall have καύχημα μόνον εἰς ἑαυτὸν *boaſting only in our ſelves*. But then, firſt, this *precept of trying* is not *a precept of knowing or beleeving*. Secondly, this *trying his owne* worke, ſignifies the direct act of conſcience, the doing each *action* with a good *conſcience*, but belongs not to the *reflexive act of Conſcience* upon the *whole life paſt*, or if it doe, requires not, that every man ſhould at every minute of his life *beleeve or know infallibly* that this *ſtate* is *good*, and ſhall be ſo to the *end*. Thirdly, the *boaſting* there is ſet only in oppoſition to *boaſting over another* (as appeareth by that which followes v. 5. *for every man ſhall beare his owne burthen, i.e. another* mans being *worſe* then you will doe you no good) to judging well of our ſelves by that deceitfull way of *comparing* our ſelves with thoſe that are worſe then wee: and therfore, fourthly, 'tis obſervable that it is not ſaid by way of *promiſe* ἕξει καύχημα εἰς ἑαυτόν, *he ſhal have matter of boaſting in himſelfe*, (for ſure the beſt man living hath little of that) but εἰς ἑαυτὸν μόνον, *only in himſelfe*, all the *boaſting* or *comfort* that he hath ſhall be in himſelfe and in the uprightneſſe of his owne *conſcience*, as that is oppoſed to comparing or comforting himſelfe (as the *Phariſee* with the *Publican*) becauſe others are worſe then hee. And ſo ſtill the *want* of this *aſſurance* being the utmoſt *inconvenience* that this doctrine can poſſibly at the worſt view of it bring upon him, this will amount no higher then ſome preſent *diſcomfort*, which will be recompenced abundantly by the *gaines* it brings with it of being *diſdeceived* and brought timely and happily to repentance.

Sect. 27. The ſhort is, let theſe ſinnes which thou ſeeſt *improved*, perhaps beyond thine expectation into *wilfull ſinnes*, be *ſincerely reſolved* and *laboured* againſt, and all meanes *uſed* for the *performing* that *reſolution*, & then if by any unſuperable weakeneſſe of thine thou faileſt in *performing* it or *overcomming* them, perhaps I ſhall *extract* my doctrine in ſome part as it is appliable to thee; or if I doe not, be *confident* I have done thee no conſiderable *injury*, though I ſhould have deceived thee in ſome particular; I am ſure I am not guilty to my ſelfe of any *deſigne* to do ſo, and therefore I hope my *errour* ſhall not be a culpable one, becauſe *error amoris, an errour of kindneſſe*, or *care*, or *love*, in that I deſired to make heaven as ſure to thee as I could, though not to make thee *over ſure* of *heaven*.

Sect. 28. Somewhat being thus ſet downe by way of *character* to know *wilfull* ſinnes by, we ſhall ſuppoſe that that will alſo be *helpefull* to the *defining* what *ſinnes of infirmity are*. For of that no ſcruple will be made to affirme, that what ever ſinne is not *wilfull* in any of the former deſcriptions of it, muſt be reſolved to be of *infirmity*, there be no *middle* or third betwixt thoſe two in the *ſecond covenant-account* of ſinnes. By the rule therefore of *contraries* we ſhall beſt proceed. 1. In generall, to define a *ſinne of infirmity*, that which is not againſt *ſtrength* or *grace*, or that which (though we *labour* and *endevour ſincerely* againſt *all ſinne*, and uſe what *meanes* we are *convinc't* will tend to the *overcoming* of ſinne) we yet fall into, either through *humane frailty* alone, or through *Satans cunning*, taking advantage of that our *frailty*.

Sect. 29. As firſt, when (as at firſt we gave hints of reſolution) any *invincible* and ſo *excuſable ignorance* of Gods will in ſome particulars *betray* me to ſome ſinne, (for then my *underſtanding* or *ſpirit* is not of *ſtrength* ſufficient to adviſe me) then the ſinne is of *weakneſſe*, and therefore *Rom.* 14. they that are called the *weake*, *v.* 1. are explained to be they that *lacke knowledge v.* 10. which all they that *have* are called *the ſtrong* through that *Chapter*. Or ſecondly, when the *ſuddainneſſe* of *the aſſault* gives not my *ſpirit* leaſure to repreſent thoſe *perſwaſives* and *determents* which it would doe if it were not ſo *ſurprized*; and ſo for want of thoſe *repreſentations* on that ſide, the preſent *promiſes* of the *temptation* doe *ponderate* and *prevaile* againſt all that is offered to the *contrary*, for as a man that hath *time* to ſet himſelfe upon his *guard* will be able

able to *reſiſt* and *vanquiſh* that enemy which by ſurpriſall *takes*, and bindes & *conquers* him with eaſe, ſo is the will of a man in caſe of ſuddaine *ſurpriſal*; It hath no *leiſure* to make *uſe* of thoſe *ſuccours* that *reaſon could afford*, if it had *time* to *muſter* them up. And ſo beingmore *weake* at ſuch times then at other, the ſinnes that at ſuch time it *yeelds* to, but would not at another, are *ſinnes of Infirmity*.

For 'tis to be obſerved that the *upper ſoule* moves the *will* not *Sect.* 30.
as a *naturall* but *rationall* agent, uſes *ſyllogiſmes* and *arguments* to *perſuade*, hath not that *deſpoticall* power to have it at its *becke* or *nod*, 'tis not by a *Goe and it goeth, and come and it cometh*, (as *Ariſtotle's Philoſophy* ſeemes to ſet it) that what the *underſtanding proſcribes* to be done, the *will muſt* doe; but the courſe is of ſome more *length*. The *underſtanding* muſt *diſpute* and *canvaſſe* it againſt the *carnall appetite*, *anſwer* the *motives* brought by that, and then give *more perſwaſive* ones for the contrary; and then perhaps the underſtanding is otherwiſe *buſy* at that minute when the *temptation* comes, and the *popular carnall argument* that it hath uſed, hath *prevailed* and gotten *conſent* before the *underſtanding* was aware of it, either through preſent *buſineſſe* and inability to *attend* more things at once, or for want of an ἀγχίνοια *ſuddennеſſe of mind* to repreſent preſently the arguments it hath on its ſide, or to find out the *Sophiſmes* ont other. Or however, To *diſpute* it *throughly* and *cleare* all *difficulties*, and indeed (if it be but) to make this one *Syllogiſme*, [the *terrours* of the *Lord* belongs to him that commits ſuch a ſinne as thou art now *tempted* to but that man is *mad* that will upon any carnall *motives* venture upon the *terrours of the Lord*, therefore that man is *mad* that will adventure on that ſinne,] and then to prove and make good againſt the contrary *fallacious* ſuggeſtions of the *fleſh*, *&c.* every part of that *Syllogiſme*, and moreover to bring it home particularly to thee at that time, will require ſome *ſpace*, and that (by the *ſuddainneſſe* and *no warning* of the *temptation*) being not afforded, the *ſpirit* in this caſe is not able to doe its *duty*, and ſo the ſinne will be committed for want of *ſtrength*. For the *want of ſtrength* that eſpecially denominates the ſinne of *infirmity*, is not any want of *bodily ſtrength* (for whatever is committed for want onely of that is a kind of *rape*, *no voluntary* action, nor conſequently any ſinne ſo much as of *infirmity*, an *act* or *defect* of the *body*, not of the *will*,

and ſo not chargeable upon the *man* which is primarily his *ſoule*, ἡ ψυχή σου, thy ſoule is thou) but of *ſpirituall* or inward *ſtrength*, i.e. of *grace*, and of *motives* and *ſuaſories* to obedience, more *effectuall*, or *operative*, or power full, then any the *world*, or *fleſh*, or *devill* hath to the contrary. And ſeeing theſe arguments are perpetually to be had from every *regenerate Chriſtian's ſpirit*, and the only want is the *non-repreſenting* or *non-producing* of them in time of *neede*, if the caſe ſtands ſo, that by reaſon of the *ſuddaine ſurprizall*, (or which is ſomewhat different) *clancular ſurreption*, when from ſome *indifferent* acts a *ſinne* ſteales on us, as by drinking *one glaſſe* of *wine* I am prepared to a readineſſe to *drinke* a *ſecond*, and perhaps by that ſending up ſome *cloud* to the *underſtanding*, or *warming*, and ſo *emboldning* me, I may be much induced to a *third*, and ſo every *ſtep* make me more unable *not to proceed*) they *cannot* be thus *produced*, this ſinne thus *conſented* to muſt needs be a ſinne of *infirmity* in him that meerly through *ignorance* of the power of *wine* is ſo *betrayed*, though to him that had one ſuch *warning*, and yet thus fals againe as before I ſaid, I cannot be ſo *favourable*.

Sect. 32. Or thirdly, when the *vigilance* and importunate *diligence* and indefatigable *ſiege* of the temptation is ſuch, as that if the man doe not watch with as continued a diligence, the *will* will be taken *unfortified*, and ſo by that *diſadvantage* won to conſent, (as in caſe of *daily incurſion* of any one temptation, or of all ſinnes, ſome at one time, ſome at another, every minute almoſt ſome) then the ſinne that is *committed* meerly thus, may paſſe for a ſinne of *Infirmity*; becauſe though every *aſſault* particularly conſidered be ſuch as that the *ſpirit* might have beene vigilant enough to *prevent* it, yet to be *ſo perpetually* upon the *guard* is *morally impoſſible*; and ſo ſometime to *nod*, and *ſlip*, or *fall* may paſſe uncenſured for an *infirmity*. And therefore when to that which is ſaid truly of the *ſecond Covenant* [that the *condition* of it is *feiſable* becauſe there is now under the Goſpell no more required *ſub periculo animæ*, but to doe what we are enabled to doe, and no man can be unable to doe that] 'tis wont to be *objected* that no man ever *did* all that he is *able* to doe, and therefore though it be *Logically poſſible* to doe ſo, and ſo to performe the condition of the *ſecond* (though not of the *firſt*) *Covenant*, yet 'tis *morally impoſſible*, i. e. 'tis not to imagined that ever any man will doe it, (and then that will

will be all one in effect with the condition of the *firſt Covenant*, which is acknowledged *utterly impoſſible*.) To this we anſwer, that therefore the *Goſpell* hath made *proviſion* even for theſe *morall impoſſibilities*, and not required the regenerate Chriſtian, *ſub periculo animæ*, to performe alway what ever he is *able* to performe, but indulged ſo much to *humane frailty*, that what ever is *morally conſequent* to that, ſhall be matter of excuſe to us, and ſo particularly to fall ſometimes through daily incurſion of temptation, onely becauſe I doe not (which it cannot be *expected* I ſhould) *watch alwaies*, will be matter of excuſe alſo.

Beſides theſe 3 heads of ſinnes of *infirmity*, ſome others there are, which will not ſo clearely be put under one or ſeverall heads, ſuch as are thoſe that the levity of the matter and that *inadvertence* betrayes us to, (ſuppoſing that that be not *groſſe*, or *affected*, or cauſed by ſome *wilfull ſinne*) for ſome *degree* of this there will be in the moſt *knowing* and moſt *vigilant* man, and ſome ſinnes will *drop* from us by this meanes, which wholly to avoid may be truely ſaid to be above *Humane Power*. *Sect.* 33.

One head of theſe ſinnes of *infirmity* there is yet behind, containing many branches under it, of which 'twould be too long to treat *particularly*, and yet without a *particular* deſcending to *particulars*, hard to define whether they be *infirmities*, or no. Namely, ſinnes which *paſſion* betrayes us to, meaning thereby ſuch *paſſions* which 'tis not in the *Chriſtian's power* ſo to *quell*, but that they will be *apt* thus to betray him. Theſe ſinnes are either 1. the *inordinacy* of theſe paſſions themſelves, which I thinke neither *nature* nor *grace* can ſo wholly *conquer* in this life, but that in ſome kind or other there will at ſome time appeare ſome *inordinacy*, ſome act of either *immoderate anger*, or *feare*, or *love*, or *joy*, or *ſorrow*, at ſome time or other, and of theſe we may define in generall, that he that firſt *ſtudies himſelfe* ſo carefully as to diſcerne which of theſe he is moſt *inclinable* to by his *temper*, and then *labours ſincerely* againſt all, but with moſt *induſtry* againſt that, to which he is moſt *inclinable*, (of which ſincerity he will be able to paſſe ſome judgement by the daily *impairing* of the violence of thoſe *paſſions*, for ſure if he *labour ſincerely*, eſpecially by the uſe of *proper meanes*, he will be able to *advance* ſomewhat toward *victory*, though not abſolutely *arrive* to it) ſhall have the excuſe of *infirmities* for his *Sect.* 34.

ſome few acts of *immoderate paſſion.*

Sect. 35. Or 2. Theſe ſinnes are ſome other ſpecificall *acts* of ſinne which theſe *paſſions* betray men to, which though much *different* in *guilt* as well as *nature* from the *mother* ſinnes, and many times very far from *infirmities*, (for ſure he that for *feare* would *ſacrifice* to *Idols*, through *anger kill* &c. will hardly be thus *excuſed*) yet is it very *poſſible* that ſuch ſinnes that ſome *paſſions* may *betray* us to, may deſerve that title of *infirmities*. As when any *naturall trembling* or other *paſſion* incident to the *fleſh*, being (without any *improvement* into an *inordinate paſſion*) an *incitation* of mind, makes me not diſcerne or not weigh the ſinfulneſſe of ſome *ſmall light* ſinne, which offers it ſelfe to rid me from my *feare* &c. as if the venturing of ſome *leſſer ſinne* ſhould promiſe me *reſcue* from *death*, which being otherwiſe repreſented to me as *unavoidable*, were withall very *formidable* to me.

Sect. 36. For although in this caſe the *leaſt ſinne* be not in ſtrictneſſe to be *admitted*, though it be for the *ſaving* of my *life*, and though the *deliberate reſolution* that in ſuch a caſe I will *venture* on ſuch a ſinne, becauſe it is but a ſinne of *Weakneſſe* and ſo *excuſable*, do make it in that caſe to be *wilfull* and *unexcuſable*; yet *abſtracting* it from this, and *conſidering* it *not before-hand*, but onely *at the time of ſuddaine ſurprizall*, it may be ſaid, that the *temptation* of the *feare* being ſo *great* above the *proportion* and ſize that the *ſinne* is at that time repreſented in, this may paſſe for a ſinne of *infirmity*.

Sect. 37. To come now to *ſpecificall* or *particular* ſinnes, and define *univerſim* that they are *ſinnes of infirmity* (as of ſome I did that they were *wilfull*) I ſhall not *adventure*, becauſe as I ſaid, ſome *circumſtances* might *improve* ſome acts under thoſe *ſpecies* into *wilfull ſinnes*, in *ſome* men at *ſome* time. All that I ſhall ſay is, that 1. *Evill thoughts* being *ſuddenly* (or aſſoone as they are *deprehended*) *rejected* with *indignation*, 2. *Wandring thoughts* in time of prayer, following us onely out of *cuſtome* of thinking on ſome *honeſt* or *lawfull* things (which yet I deſire and in ſome *ejaculation* pray for *ſtrength* to caſt away from me, when I ſet about that *Work*) and never *diſtinctly conſented to*, but *crouding* in upon a *confuſed imperfect conſent*, or *non-rejection*, 3. *Wicked motions unconſented to*, or if on the *ſuddaine conſented to*, yet preſently *retracted* againe,

(and

(and not onely *ſtrangled* or *fruſtrated* for *want* of *opportunity* of *acting* them) are moſt capable of that title of *infirmities*.

For any more *particular knowledge* of them, every man will beſt be able to *adviſe* himſelf, when he hath tryed his actions by this *touchſtone*, that [Thoſe onely are ſinnes of *infirmity*, when our *ſincere endeavour* and *induſtry* and the uſe of *grace* given us, and *prayer* for more *grace*, and other *meanes* preſcribed us, are not able to free us from *ſome acts* of thoſe ſinnes, or when all our *failings* in *endeavour* &c. are but conſequents of *humane frailty*, not *of wilfull ſinne*. *Sect.* 38.

Of theſe that which I ſhall ſay for cloſe, will, I conceive, be matter of as much *comfort*, as the former part was of *diſcomfort* to any. To wit, that through the *mercy* of *Chriſt* under the *Second Covenant*, *Infirmities unconquered*, *unforſaken*, *ſticking* to us till our very *deaths*, may be and ſhall be moſt certainly *pardoned* to them, that have nothing elſe to be charged on them. *i.e.* by whom all wilfull ſinnes be *ſincerely forſaken*, and for *infirmities* 1. their ſoules *humbled* in *confeſſion*, and *contrition*, 2. *pardon* humbly *begg'd* in *Chriſt's* name, and 3. *ſincere endeavour* uſed againſt them; they ſhall I ſay be *pardoned*, if not ſo farre as not to be *puniſhed* in this life, yet ſo farre as not to *ſeparate* from the *love* of *God* here, or viſion of *God* hereafter, though they be here never wholy *overcome*, or put off.

This I would make the interpretation of that *diſtinction* of a *generall* and *particular repentance*, ſo ordinary among Divines, that the *particular repentance* ſhould not onely deſcend to *particular wilfull* ſinnes, eſpecially thoſe that are committed after the receiving *knowledge of the truth*, but alſo extend to the *actuall forſaking* of them; but the *generall repentance* belong onely to *ſinnes of infirmity*; and that 1 without *deſcending* to all *particulars* of that kind, 2 without *extending our ſorrow* &c. for them to *actuall forſaking*. For the *ſacrifices* of the law being appointed to be offer'd for theſe *ſinnes*, but not for *wilfull*, argue that Chriſt typified by thoſe *ſacrifices*, *when we were weake*, *dyed for us*, and by his death hath obtained *pardon* (for all that *walke not after the fleſh*, *but after the ſpirit*) for all their ſinnes of *weakeneſſe*, on termes onely of humiliation, *particular*, or, where that cannot be, *generall confeſſion*, *prayer for pardon*, and *affiance in Chriſt* for that pardon,

pardon, without any *actuall overcomming* or casting off, or *getting rid* of them, (which in *wilfull* sinnes must be superadded to the former), so, that he that at the time or minute of his *death* should be guilty of one of them, it would not hinder his *salvation*, any more then the same would be inconsistent with a *regenerate justified estate* in time of life.

So that the conclusion may be safe and cleare. A true Christian may safely live and dye with *sins of infirmity* about him, but live or continue in any *wilfull* sinne, much lesse dye he cannot, or if he doe, he ceaseth to be such. *He that is borne of God sinneth not*, and *he that doth sinne is the servant of sinne*. Some *spots* there are which are not the *spots of sonnes*, *Deut.* 32. 5. and they that are guilty of them, may be *resolved*, either never to have right unto, or if they had, to have *forfeited* all their *priviledges* of *Saintship here*, (such are *justification*, &c.) and *hopes* and *benefits* of it *hereafter*.

OF

A PARAPHRASTICALL EXPLICATION OF *Heb.6.*

v.1. Διὸ. FOR *this cause* (or because it is an evidence of children and *babes* to be *alwaies* fed with *milke*, still taught nothing but the *elements of the beginning of the Oracles of God*, *c.*5.12. and to know nothing of that *higher doctrine of righteousnesse*, *i. e.* of our *justification* and *sanctification*, *v.*13. which depends extreamely on the doctrine of *Christ's Melchizedekian Priesthood*, *v.* 10. to which *being consecrated*, *v.*9. he [*became the author of eternall salvation to all those that obeyhim*,] which words are the *compendium* of the Doctrine of our *Justification annd sanctification*.) Let *us proceede to* this higher and more *perfect doctrine*, or such as is proportionable to an upper forme of Christians, *leaving* or passing over these *doctrines that Christ began with*, (such was that of *repentance and faith*, *Mark.* 1. 15. the first words of his preaching) and not beginning at the very elements of Christianity, againe, those fundamentall doctrines that the rawest Christians are taught; as by name those, First, of *repentance* and turning *from our unregenerate workes*. Secondly, of *Faith* or beleefe on God. Thirdly, of *baptizing*, as that containes both the baptisme of *Repentance* and of *Faith* precedent, both *John's* baptisme, the *baptisme of repentance*, and Christ's baptisme administred by the *Apostles*, the baptisme of *Faith* in the *Father*, *Son*, and *Holy Ghost*. Fourthly, of *laying* on *of hands*, whether that which is answerable to our *Confirmation*, oft

λόγε διακαιοσύνης,

ἐπὶ τὴν τελειότητα φερώμεθα, ἀφέντες τὴν τῆς ἀρχῆς τοῦ χριστοῦ λόγον.

μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως, 2. βαπτισμῶν

ἐπιθέσεως τε χειρῶν

 menti-

mentioned of those that *had* beene *baptized*, or that in *Absolution*, or a third, that *on the diseased*, the ceremony of curing them, (of which there is so frequent mention in the Gospells, *Matth.*9.18. and 19.13. *Mark.*5.23. and 6.5. and 7.32. and 8.23, 25. and 16.18. *Luk.*4.40. and 13.13. and many times in the Acts in the description of miraculous cures.) Fiftly, *of the resurrection* of the dead. Sixthly, *of eternall judgement* or μισθαποδοσία, adjudging of men to eternall life and eternall death. *And by the help of God*, this *we purpose to doe*, *i.e.* to proceed to those sublimer doctrines of Christ's Melchisedekian Priesthood, fore-mentioned, *c.*5. and resumed *v.*20. of this Chapter. Onely for those that are such *non-proficients* in Christianity, that after so long profession of that doctrine need still to be taught the principles againe, even that of *repentance from dead workes*, being themselves turned backe or in danger so to turn to their former *Vn-christian* unregenerate *courses*, let them know this important truth, for which I cannot but goe out of my way a little, and tell them in a *parenthesis*; That it is *impossible*, that those who have bin *once regenerated* (for this is the result of that which is expressed by many phrases) that have once been *baptized or enlightened*, the word signifies both, because *adulti* were not *baptized*, till they had beene *catechised*, and sufficiently *instructed* in the faith. 2. That have had a *gust or tast of the celestiall gift*, whether of *Christ*, that *Tit.*2. is called σωτήριος χάρις, *salvificall saving grace*, or whether the *grace of Christ*. 3. That have beene *partakers of the Holy Ghost*, of those gifts and graces which that worketh in the heart by the preaching of the word, or invisible overshadowing. 4. That have had a *gust of the good word*, or *Gospell* (εὐαγγέλιον & καλὸν ῥῆμα, being all one) of Christ, and of *the powers whether of the Kingdome of grace*, the state of *Christianity*, (for that is cal'd μέλλων αἰὼν, the age to come, by the LXXII. *Is.*9.6. where it is set, as the title of *Christ*, that he is πατὴρ μέλλοντος αἰῶνος, *the father of the age to come*, as opposite to that *Judaicall* State) or whether of the Kingdome *of heaven*)

ἀναστάσεως τε νεκρῶν, καὶ κρίματος αἰωνίου. 3. καὶ τοῦτο ποιήσομεν, ἐὰν περ ἐπιτρέπῃ ὁ Θεός.

4. Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας,

γευσαμένους τῆς δωρεᾶς τῆς ἐπουρανίου,

μετόχους γενηθέντας πνεύματος ἁγίου,

5. καὶ καλὸν γευσαμένους θεοῦ ῥῆμα,

δυνάμεις τε μέλλοντος αἰῶνος.

τοὺς παραπεσόντας ven,) and fall *from that ſtate of regeneration*, and thoſe *priviledges* of Gods Spirit that attend it, (for the παραπεσόντας is of equall latitude with all the former particulars, and is the *falling from*, or *forfeiting* of them all) ſhould *renew*, or *recover* in an *intranſitive* ſenſe, or in an *active reciprocall*, *renew or recover themſelves to repentance*, (or once more being applyed to Saint *Paul's* diſcourſe of *repentance*, *that Saint* Paul's *preaching* (taken by it ſelfe without *ſuperordinary* meaſure of *grace*, ſhould *renew* ſuch in a plaine *active* ſenſe) being by ſuch ſinnes of theirs *guilty of a kind* of *recrucifying of Chriſt*, *and putting him to a ſhamefull death*; for *Chriſt* who was once *crucifyed* and ſlaine, is as it were *revived* in the *regenerate* Chriſtian's heart, *lives* and *rules* and *reignes* in him *by faith*, and when that man *falls* to his old *unregenerate* courſe againe, he *crucifyes Chriſt anew*, *and puts him* to a *contumelious death*.

ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ, καὶ παραδειγματίζοντας.

ἀνακαινίζειν

μετανοεῖν,

The cleare underſtanding of theſe 3 verſes 4,5,6. depends upon theſe 6 *Goſpell-truths* put together. Firſt, that without God's *Spirit or ſpecial grace* no man can *convert*, *repent*, *renew* himſelfe, much leſſe *recover* after a *defection*. Secondly, that by this *grace* and ſtrength of God, man may *convert* and *repent*, and being a regenerate convert, *do all things through Chriſt that ſtrengthens him*, *worke out his owne ſalvation*, and when he *falls*, if God do not *with-draw* that grace, according to the words of our article, *he may by the grace of God riſe againe*. Thirdly, that if in caſe of fall God doth ſo *with-draw* his grace, then the man cannot ſo *renew* himſelfe, or *recover* to repentance, nor can the *ordinary* power of the *miniſtery* worke upon him. Fourthly, that God hath in the Goſpell *threatned* upon our not making *uſe* of this grace, to *with-draw* it or *take* it away from us, as appeares by the *parable* of the *talents*, where 'tis ſaid, [*To him that hath, ſhall be given, and from him that hath not, ſhall be taken away even that which he hath*] *ie.* To him that makes *uſe* of the *grace* given him, to the end for which 'twas given, the *reſiſting* of ſinnes, *denying of luſts*, and *living ſoberly*, *and juſtly*, and *godly in this preſent world*, *Tit.* 2. 12. to him ſhall more *grace be given*; but *from him* that makes not this *uſe* of it, (is an unprofitable *ſteward* of *grace*, hath

grace, but doth not thus *reſiſt* ſinnes by the helpe of it, *from him*) *ſhall be taken away even that which he hath.* Fiftly, that God doth not upon every *ſinne* committed by a *regenerate man*, no not upon every ſinne committed againſt *knowledge*, & *againſt grace* (if it be but ſome ſingle act) preſently *with-draw* his *grace*, for this ſinne may be preſently *retracted* by repentance, not indulged or ſtaid in, and then to ſuch *humble* ſinners *God gives grace*, doth not *take it away* from them. The caſe that ſuch acts of ſinne bring regenerate men to, hath from the Scripture beene explained in another diſcourſe, which I deſire may be there conſidered, and not repeated here. And though it be a *ſad* one, even God's *delivering up to Satan*, yet doth not that inferre the *with-drawing* of his *Grace*, or *forſaking*, but rather the *giving* or continuing *ſufficient grace*, 2 *Cor.* 12. 9. *paſſage out*, and *power of bearing it*, 1 *Cor.* 10. 13. But then ſixthly, that upon the *regenerate* man's *walking* after the *fleſh*, *relapſing* into the ſinnes of his former unregenerate life, *like a dogge to the vomit*, &c. or into a new ſet of other ſinnes, *ſpirituall pride*, *faction* (able to denominate a man *carnall*, 1 *Cor.* 3. 3.) and the like filthineſſe of the ſpirit, then doth God *with-draw* his *ſpirit* from that man, and therefore ſuch ſinnes as theſe are called *peccata vaſtantia conſcientiam*, & *triſtantia ſpiritum*, *grieving* and *quenching* of the *ſpirit* of God; which though it *ſtrives* with ſinners, yet *ſhall* it *not alwaies ſtrive*, *Gen.* 6. 3. *when unrighteouſneſſe commeth in*, *i.e.* any old or new *vicious habit*, then the *holy ſpirit of diſcipline will not abide*, *Wiſd.* 1. 5. And therefore 'tis ſaid, 2 *Pet.* 3. 21. That they that *after they have knowne*, *turne from the holy Commandement*, *or the way of righteouſneſſe*, *and are againe entangled in the pollutions of the world*, *which they had once eſcaped*, *v.* 20. *fall into a worſe eſtate then they were in before their regeneration*; which muſt needs be by the *totall with-drawing of grace* from them. To which purpoſe is that of Saint *James* out of *Solomon*, that *God reſiſteth the proud*, where *reſiſting* is oppoſed to *giving* of grace, and ſo notes *taking it away*, and the *proud* oppoſed to the *humble*, are the proud impenitent *obdurate* ſinners, or they that go on in any impenitent courſe againſt *knowledg* or *conſcience*. All which being premiſed, 'tis cleare that they that are thus fallen from a *regenerate ſtate* to their *old unregenerate courſe of ſinne*, &c. and ſo by Gods *juſt puniſhment deprived*

Of Conſcien. p. 34.

παραπεσόντες

deprived of his grace, without which they were able to doe nothing, are not now *poſſibly* able to *recover* or *renew themſelves to repentance*. As they that are only *ſlipt* or *fallen*, but not *layne downe* in their mire of ſinne, might by the grace which they yet have, and by the preaching of the word, be able to doe.

That this is the meaning of the place, may yet farther appeare by the *ſimilitude* following, *v.* 7, 8. brought on purpoſe to explaine it. For the *ground* that hath the *benefit* of the *raine* to *moiſten* its naturall *drineſſe*, and ſo to make it *able* to *beare fruit*, and that hath ſuck't in that *raine*, and been *actually moiſtned* by it, (which is the lively expreſſion of the premiſed *regenerate* man) if *it doe bring forth fruit to the husbandman, performe* that which it is *enabled* (and is *expected* from it) to *performe*, (which is an expreſſion of him that makes good *uſe of grace*, lives like a *regenerate* man, this [*he that hath*] in the parable of the *talent*) *it ſhall receive bleſſing from God* (the *more grace* in the parable.) But that ſame *moiſtned* and *manured ground* (the ſame *regenerate* man) *which bringeth forth nothing but thornes and briars*, (the ſervant that proves evill and faithleſſe, that makes not *uſe* of *grace* to its due end of *reſiſting luſts*, and *overcomming the world*, but falls into his *unregenerate* ſins, lives as if no *culture* had beene beſtowed upon him) is *rejected*, (*deprived* of that reward which tother had) for ſo ἀδόκιμος, an *agoniſticall* word, ſignifies generally in this booke, as 1 *Cor.* 9. 27. one that *miſſes the prize*, *the reward*) the *bleſſing* of *more grace*: And contrarywiſe is *nigh to curſing*, that puniſhment of withdrawing of grace due to it, and the *end of it* is to be burnt, or to burning, which whether it be ſet to note *eternall perdition*, or elſe an *extraordinary* kinde of *husbandry*, which we call *Devonſhireing*, cutting off the turfe and *burning* it upon the ground, to make that beare which *ordinary culture* would doe no good on, I ſhall not define. Onely from that latter interpretation, which I ſuppoſe will be rejected, I ſhall take the hint to ſay that which though the interpretation be not admitted, will yet be without contradiction

γ. Γῆ δὴ τὴν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ.

η. ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους,

ἀδόκιμος.

κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν.

true, that how *impoſſible* ſo ever it be for ſuch an one to *recover himſelfe*, or for the ordinary meanes to worke upon him, yet 'tis ſtill *poſsible*, that God may by ſome *extraordinary* meanes of *ſpirituall husbandry recover* and *reduce* that man. All that is here affirmed is onely this, that there is no promiſe that he will, and the thing is onely in the *hands*, the *free hands of God*, not ſo much as *conſtrained* by a *promiſe*, and ſo no ground either of *depending* upon it for my ſelfe that God will doe it for me, or *prejudging* others that for them he will not doe it.

I can foreſee but one objection now producible againſt the *probability* of this interpretation, and it is this, that this *impoſſibility* of doing any good by our owne *naturall ſtrength* without Grace is ſo *univerſall* a truth, that it cannot be here appropriated to this one caſe of *apoſtaſie* or *recidivation* of the *regenerate*. For the *regenerate*, *remaining* ſo, can doe no *good* thing without it, and thoſe that are not yet *regenerate* are as unable to *convert* themſelves, as theſe are to *recover* or *renew*. To which though I might anſwer, that the inſtancing in this *particular*, is moſt (and only) proper to the *Apoſtles* preſent purpoſe, who ſpeakes to *converts*, who were either thus *fallen* or in danger thus to *fall*, (and therefore though the *Aphoriſme* might be extended to thoſe others, yet we have no reaſon to expect, that the *Apoſtle* ſhould ſo farre *recede* from his buſineſſe in hand as to doe it, and ſo the *objection* will be of no force) yet will the *anſwer* be more *cleare* and *ſatisfactory*, if I adde, that indeed that which is here ſaid, is *proper* onely to this *kind* of ſinners, the relapſt regenerate. For of the *regenerate* not ſo falne, it is moſt certaine and agreeable to Scripture-doctrine to affirme, that by the *ſpirit of Chriſt he can do all things*, that he hath *ſufficient grace*, and by that *ſufficient ſtrength* to doe what God in the *Goſpell requires* of him, and therefore 'tis affirmed of *him*, *i.e.* his *perſon* thus enabled, that he is thus able; and conſequently he is every where *exhorted* to doe accordingly, to *worke out his ſalvation*, *to ſtand*, to *quit himſelfe like a man*, to *purifie himſelfe*, and a hundred the like, which (every one) ſuppoſe him to have *grace* by which to doe it.

And for the *unregenerate*, though indeed he having no *grace*, can as yet doe nothing, yet ſome *promiſes* there are in the *new Covenant* of giving of grace to him, (mention of giving Chriſt for

every

every man, (that Chriſt being the σωτὴρ & χάρις, *the ſalvificall grace that appeares to all, teaching them, &c.*) and in *Chriſt* ſtriking a *Covenant* with thoſe to whom he is *given*, and part of the effect of that *Covenant*, δύναις λατρεύειν, *to give ſtrength to ſerve him*, and againe mention of the *talents* diſpens'd among the *ſervants*, to *all ſome*, and upon the good *uſe* of the *leaſt more* beſtowed. From whence ſure it may be concluded, that 'tis by ſome *default* of our owne, whoſoever have not *ſufficient grace* given us, eſpecially the *promiſe* being ſo punctuall, that *God will give the Holy Spirit to them that aske him of God by importunate unwearied prayer.*) Whereas in *caſe* of the fore-mentioned *relapſe*, there is no ſuch *promiſe of Grace*, to give us ſuch a *claime* to it, nor conſequently the ſame degree of *poſſibility* to *renew*, that the other hath to *convert*, God's *promiſe* of giving *grace* to them, which doe not *reſiſt* it, adding much to that poſſibility; and his *no promiſe* to the other, being *ſufficient proofe* of the *impoſſibility* of the other, according to the importance of *Aquinas* his note out of *Ariſtotle*, *l.* 3. *Eth.* that thoſe things are ſaid to be poſſible to us which we can doe by the *helpe* of our *friends*, (which we can doe by a *derived power*, though of our ſelves *originally* we cannot) and God being a *friend* (I meane no enemy, but lover and helper beyond all friends) to *unregenerate* men, ſo farre as to *give Chriſt to dye* for them, and his *holy Spirit* to *deſcend to them*, being ſuch *enemies*, to *love* them and give them the effects of *love*, whereas to them that have *rebelled* and *vexed* his *Spirit*, he is not ſuch a *friend*, but an *enemy to fight againſt them*, *Iſ.* 63. 10. And ſo no ſuch *ſecundary derived* way of *poſſibility* competible to them, becauſe no ſuch aſſurance of any friend to aid them in it, there being none other *imaginable* but *God*, and he being to ſuch an one an *enemy* rather.

Parallel to this place thus interpreted is that in the ſame Ep. *c.* 10.

26. Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας,

For thoſe that after the accepting of the knowledge of the truth, after the embracing the *Goſpell*, or *Chriſtianity*, being *regenerate* and *born anew of water* and the *Holy Ghoſt*, doe fall *willingly* into their *old* (or other *new*) *courſes* of ſinne (for ſo ἁμαρτάνειν ſignifies, not the ſingle *act*, but the *habit* of ſinne, 1 *Joh.* 3. 6. and 5. 18. *Rom.* 2. 12. *Heb.* 3. 17. and ἑκουσίως added thereto notes it to be a *voluntary* wilfull trade of ſinne,

ſinne, which is ſuppoſed by having *received knowledge of the truth*; whereas 'tis poſſible to continue *ignorantly*, and ſo by infirmity in ſuch *habit*, and then that will not be capable of ſuch *aggravations* as there doe follow, nor withall pertinent to this caſe) by this meanes fall into a condition, for which the *Goſpell* hath not provided any ordinary *remedy*. Which is the meaning of [*there remaines not now a ſacrifice for ſinnes*] And that ſenſe ariſeth thus. For them that had *ſinned ignorantly* under the *law*, there was *place* for *ſacrifice*, the *Prieſt* was to offer a *ſinne-offering* for them (called ordinarily in the 72. περὶ ἁμαρτίας) and they were not to be further *puniſhed* or proceeded againſt *in foro*, but he that did *wilfully* or *deſpightfully* breake the law, was upon *ſufficient* proofe of it by *witneſſes*, put to death in *capitall*, or otherwiſe puniſhed in other *crimes*, without *mercy* or *pity* to him, (which is the ſum of the 28 verſe) & ſo in like manner proportionably to thoſe types, he that hath ſinned through *ignorance* or *ignorantly*, lived, and gone on in *ſinne*, (and ſuch the ſinnes of the *unregenerate* life are counted to be, done *ignorantly in unbeliefe*, as Saint *Paul* ſaith of himſelfe, and the ſame will hold of the ſinnes of thoſe that are *Chriſtians* in *profeſſion*, *baptized*, *&c.* and yet have not amended their *lives* or forſaken their *ſinnes*, for they are ſtill in an *unregenerate ſtate*, not capable of that deſcription, *c.* 6. 4, 5.) *there is mercy* to be had for him (as Saint *Paul* ſaith of himſelfe, 1 *Tim.* 1. 13.) *Chriſt* hath *dyed*, offered himſelfe a *ſacrifice* for ſinne, and ſo delivered men from the *danger* of ſuch ſinnes, upon condition that they doe *repent* of them, and *amend*, nay by this *ſacrifice* of his he hath purchaſed *grace* for ſuch, *ſufficient* to bring them out of that *darkeneſſe* to *light*, from that ſtate of *unregeneration* to *repentance*, ſo that for that man conſidered in that ſtate, though he be a ſinner, yet (as Saint *John* ſaith, 1 *Epiſt.* 2.1.) Chriſt is an *advocate* and a *propitiation*, and here there *remaineth a ſacrifice*, a meanes of *pardon* and a meanes of *converting*, Chriſt *giving himſelfe*, both that he might *redeem* and *purifie*, *Tit.* 2.14. *juſtify* and *ſanctify*. Yea farther, when this man being regenerate falls into any *ſingle act of ſin*, (if it be through *ignorance* or *weakneſſe* (as ſtill there remaine ſome *relicks* of them in the *regenerate*, the

οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία.

28. Ἀθετήσας τις, νόμου Μωσέως, χωρὶς οἰκτιρμῶν δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει.

the ſtate in this *nonage* of ours, being but an *imperfect* ſtate) then ἔτι *yet* or *ſtill* this *ſacrifice* remaines, and pardon is had by it to the *regenerate diſciple* upon *acknowledgement* and *petition*; nay if it be not capable of the excuſe of *ignorance* or *weakeneſſe*, yet if it be not *continued* in, but *retracted* preſently by *repentance*, this ſacrifice ἔτι *ſtill remaines* in force for him, as in the Law when the *leproſie* doth *not ſpread*, *Lev.* 13. 23. or is *healed* in the *leſer*, 14. 3. then though the *Prieſt ſhut him up againe ſeven daies*, *&c.* anſwerable to *excommunication* or *delivering up to Satan*, yet ſtill *v.* 4. the *Prieſt* ſhall *offer ſacrifice* for his cleanſing, and ſo here though the *ſinne* be *leproſie*, an *uncleane ſpot* in the ſoule, yet being not *ſpreading* but preſently *retracted* by repentance, it may bring ſome *inconveniencies* upon him, ſuch as have been mentioned elſewhere in the caſe of *delivering up to Satan*; but yet it may paſſe for a *ſpot of ſonnes*, at leaſt ſuch as ſhall now not hinder from being a ſonne; and this *ſacrifice* here, or 1 *Joh.* 1. 7. the *bloud of Chriſt* parallell to it, *cleanſeth from ſuch ſinnes* as theſe, continues *pardon* and *grace* as yet to ſuch, *obtaines* of God that he *with-draw* neither. But if any man, after the *embracing* of Chriſt, *receiving* the *truth* and *grace*, i. e. being thus *regenerate*, ſhall returne to his *old pollutions* again, (or ſome new in exchange for them, the *filthineſſe of the ſpirit* in ſtead of that *of the fleſh*) to a *courſe* and *trade* of *ſinne*, having not now the excuſes or alleviations, of which before he was capable, ſhewing himſelfe to *contemne* both the *mercy* and *grace* of God, to *deſpiſe* that *pardon*, and (to make no uſe of, but contrariwiſe) to *reſiſt* that *grace*; there is no *direction* for any *offering* for ſuch; this very *ſacrifice* of Chriſt belongs not to him ſo farre as by *Covenant* to obtaine *continuance* of *pardon* for him, or *continuance* of *grace*; God may juſtly with-draw both, and *Chriſt's bloud* ſay nothing to the contrary; nay, God hath told us that in this *caſe* he will *with-draw* both in the places forementioned, and the ſame may be collected from this place from the aggravations here ſet upon the ſinne, that it is the *treading upon the Sonne of God*, *profaning the bloud of the Covenant*, *i.e.* making the bloud of Chriſt *uneffectuall* to his *pardon*, and *contumeliouſly* uſing the *ſpirit of grace*, and ſo *grieving* and *quenching that ſpirit*. And

20 ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας,

ſo *v.* 27. all that *remaines* behind in *juſtice*, or by tenour of the *ſecond Covenant* expectable from God, is that he
30 φοβερὰ δὲ τις ἐκδοχὴ &c. ſhould proceed to *judge* ſuch a *ſinner*, and his *zeale* or *wrath burne* like fire, to conſume all ſuch *gainſayers* or *adverſaries* that walke thus contrary to all his methods of mercy, of grace, and from hence all that can toward *comfort* of ſuch be concluded, is, that 'tis not here ſaid, that God cannot or never *will* give *grace* againe to ſuch, or uſe *meanes* for the *recalling* them, becauſe of God this is not here affirmed. From which negative argument, though the *poſſibility* of ſuch *recovery* may be concluded, yet there are little grounds to *conclude* it *probable*, or reaſonable for any man (that ſhould by that be encouraged to ſpirituall ſecurity) to *depend* or *hope* in it, for if the weight of one *paſſage* be obſerved (*how much worſe puniſhment ſhall he be thought worthy of or adjudged to?* i. e. *worſe* then that under *Moſes law*, when the *offender*, 28. was *put to death without mercy*) we ſhall
31. πόσῳ χείρονος ἀξιωθήσεται τιμωρίας; rather have *reaſon* to *feare* God will puniſh ſuch with *exciſion* or *cutting* off, without giving any new ſtocke of *grace* to *recall* them againe: For the word ἀξιοῦσθαι in this booke doth not ſo often import *being thought worthy*, (which might conſiſt with *contrary mercy*) as *meeting* with that reward, *actuall receiving* of it. So ἀξιοῦσθαι δόξης, *Heb.* 3. 3. is to *have honour beſtowed* upon him, (and ἀξιοῦσθαι τίμης, 1 *Tim.* 5. 17.) and not onely to be *thought worthy* of it. In proportion to which if the words ſhould be interpreted and taken without *exception* or *diſpenſation*, [ἀξιωθήσεται, &c. *he ſhall be puniſhed in a worſe manner*] there will be little place of *comfort* for ſuch to depend on, and from thence to fall into ſuch *dangerous ſnares*; and yet becauſe after all this 'tis poſſible that though ἀξιωθήσεται in the *good* ſenſe ſignifie *actuall giving*, yet it may not in the *ill*, *actuall puniſhing*, becauſe to *thinke worthy* and to *reward*, ſtill goe together in *God*, in *retribution* of *good*, but not ſo in *evill*, his *pardoning mercy* oft interceding; and againe, becauſe thoſe words may well paſſe not for any *law ſet* to *God*, (but onely as a *meanes* to keep us from ſo *falling*, when we *ſtand*, by ſetting ſuch a *direfull character* upon it, ſhewing us how *promiſeleſſe* and *dangerous* ſuch our ſtate is) it will therefore be no temptation to anywho is in this *ſad* eſtate to be *hopeleſſe* or

give

give over *labouring* to get out again, but rather a *Summons* or *Proclamation* of *terrour*, ſtraight to *awaken* him out of that eſtate to *humiliation* and *prayers* to *God*, leſt it be *too late*. And in this the example of *David* will be *encouragement* to him, who after a years *ſleepe* or *lethargy* in thoſe ſins of *adultery* and *murther*, &c. (which were ſuch *falls* of a *regenerate man*, and by God's ordinary meanes never retracted all that while) was yet by God's grace, and miſſion of a Prophet extraordinary *recalled* and *reduced* again, though it coſt him afterwards many *ſtands* of *teares* & penitentiall expreſſions to waſh out thoſe ſpots which he had thus contracted (& though even ſtill he lies under the reproach of that ſinne, when he doth not of any other, becauſe that *only* was *indulged* in ſo *long*) 1 *King*. 15. 5. And the ſame may be ſaid of *Solomon* alſo, who after ſuch heavie *falls*, which beyond all the children of God are ſadly recorded of him in Scripture, was by *God* brought back to *repentance*; *God's mercy* being beyond all promiſe (I ſhall adde beyond all other *example*) to him in this behalfe.

And therefore the cloſe muſt be, that if we have *followed* them in their *ſinnes*, we muſt be ſure to *imitate* them alſo, not only in the repentance, and *ſincerity* of that, but in all the *degrees* and *demonſtrations* of their *repentance*, if we *hope* for the *mercy* which they met with. To *which* I ſhall adde no more ſave onely this, that the *product* of that which from theſe places hath beene *concluded*, ſeemes to be very agreeable with that famous caſe ſet by Saint *Auguſtine*, *l. de perſever*: of two men ſuppoſed to be *converted* together, to live the life of *converts* in the ſame manner, to fall together, and ſo to continue ſome time, and then one of them *before death* to *recover* and *riſe* againe, and the other to *dye* in his *ſtate* of *relapſe*; where he makes this an argument and example of God's making a *diſcrimination* betwixt men, ſuppoſing this laſt act of recovery in the one, to be an act of ſpirituall extraordinary grace to him, which was not given, nor by any obligation due unto the other; which is the moſt that from theſe two places thus paraphraſed hath beene collected.

He that thinketh he ſtandeth let him take heed leſt he fall. 1 Cor. 10. 12.

If any man be overtaken in a fault, you that are ſpirituall reſtore ſuch a man, conſidering thy ſelfe leſt thou alſo be tempted, Gal. 6. 1.

Then ſaith the Devill, I will returne to my houſe from whence I came out; and comming he findeth it empty, ſwept, and garniſhed; then goeth he and taketh with him ſeven other ſpirits worſe then himſelfe, and they goe in and dwell there, and the end of that man is worſe then the beginning. So ſhall it be to this evill generation, Mat. 12. 43.

Behold thou art made cleane, goe, ſinne no more, leſt a worſe thing happen unto thee. Joh. 5. 14.

OF

OF A LATE, OR, A DEATH-BED REPENTANCE.

Brutus in Epist. ad Pergamen.

Οὐ δὲ τέον μετάνοιαν τοῖς οὐ πρὶν εἰς τὸ παντελὲς καμεῖν ματανοοῦσι.

By HENRY HAMMOND D. D.

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OF A LATE OR A Death-bed Repentance.

CONCERNING a *late* or *Death-bed repentance*, (which I conceive much fitter for a *ſad ſecret conſideration* in the preſence onely of God, and the Scripture, & ones own ſoul; then for a *diſpute* or *debate*, wherein either each party may be unwilling to *yeeld*, or willing to *retaine* their owne prepoſſeſſions, or elſe that perſon that hath *long depended* on the benefit of a *late repentance*, may thinke it great *raſhneſſe* to *reſigne* up that *hold* upon *ſlight* grounds, and ſuch will any ſeeme to be at a ſuddaine tranſient repreſentation;) It muſt firſt be acknowledged, that one of thoſe two things is ordinarily underſtood by it, either the *perfecting our accounts with God* at that time, *reinforcing all our former good reſolutions, and ſhutting up* that buſines of our ſoules, which in time of health had beene ſincerely *begun*, but not *perfected*; or elſe the *beginning* of that worke of *Repentance* at that time. *Sect.* 1.

For the firſt of theſe it is acknowledged, that the *Cloſe* of *our lives*, whether it be *old age*, or *ſicke bed*, is very proper and uſefull to that purpoſe. For the perſon that hath before that, ſincerely converted to God with unfained *ſorrow* and *confeſſion* of all former ſinnes, and firme *reſolution* of amendment, (which is the *leaſt* that *true repentance* can conſiſt of) may then, when he ſees himſelfe drawing toward a *period of a life*, mixt with *infirmities*, and *fumes*, lay his full *load* on his owne ſhoulders, and ſo with *true ſorrow* and *compunction*, *come heavy laden to his Saviour*, lay downe that burthen before God by particular *confeſſion*, and *beſeech* his *pardon* *Sect.* 2.

pardon through the *ſufferings* and *ſatisfaction* of Chriſt for every of theſe; which *pardon* the true ſincere *penitent* hath on thoſe termes promiſe to *receive* from Heaven. Nay, he that had before made many good *reſolutions*, and yet through *cuſtome* of the place, through ſtrength of *naturall conſtitution*, and ſuch like *temptations*, hath hitherto not beene ſo faithfull to his *reſolutions*, as he ought, may now at laſt upon God's *viſitation*, and by helpe of this *diſcipline of Heaven*, *radicate* and *ſettle ſuch reſolutions* ſo deepe, that they would be conſtant, and perſevering, if he ſhould againe recover; and ſo this *diſcipline* may in that caſe be thought to have beene deſigned by God to this *wholſome* end, and the working of ſuch an *effect* will no doubt be *acceptable* in his ſight.

Sect. 3. But for the ſecond, the *beginning*, I ſay the *beginning* the *worke of repentance at that time*, I deſire theſe particulars may ſeriouſly be laid to heart. 1. In a generall view of it, whether it be not *reprochfull* and contumelious thus to offer God the *refuſe* and vileſt of our *age* and *parts*, like that offering to *Ceres Phygalienſis in Pauſanias*; none of the hony of their *bees*, but only *the wax*, or juiceleſſe part of their labour; and of their wooll; thoſe fleeces which *were not fit for uſe, but full of the daglockes, the courſeſt and foulеſt part of it*. That kinde of wooll, if a late *Critickes* bold conjecture might be heeded, was it in which the *ſponge* of *vinegar* was put, when 'twas given *Chriſt* on the *Croſſe*. The *Criticiſme* I ſhall confeſſe very *inſolent*, but the obſervation on that *ſuppoſition*, *true* and *obvious* enough, that it was the greateſt *contumely* that could have beene offered unto Chriſt.

μελισσῶν τὰ κηρία.

τὰ μὴ εἰς ἐργασίαν ἀφῆκαντα ἀλλ' ἔτ' ἀνέπλεα τοῦ σύπα. οἱ σύπα, νοσοῦσαν φθειρόμενα. Heinſ. in Ariſt. 21.

2. Whether a perſon that now in time of *youth or health*, *depends* in any meaſure upon that *repentance* of *old age*, or *diſeaſe*, that *deferres the forſaking of wilfull ſinnes*, or *labouring* to overcome *paſſions* or *vanities* for the preſent, in contemplation of the poſſibility of doing all this at the laſt, and of the conceived *benefits* or uſefulneſſe of ſuch *repentance*, do not, for the preſent, *grieve*, and *reſiſt*, and *refuſe* the *holy ſpirit* of *God*, which at that time importunes to be *heard* and *obeyed*.

Sect. 4. 3. Whether he do not promiſe himſelfe, that though Gods ſpirit be thus *grieved and reſiſted*, yet he will never be *wearied out*, but will be as bountifull and conſtant in giving of grace, after *ſuch reſiſtance*, as before.

4. Whether

4. Whether to *hope* this be not *contrary*, as to that of the *Prophet*, *Iſ.* 63. 10. *They rebelled and vexed his holy ſpirit, therefore he was turned to be their enemy, and he fought againſt them*; ſo alſo to the *method* of God in diſpenſing his *Grace* deſcribed in the *Goſpell*, eſpecially in the *parable* of the *Talents*, which goes upon this rule, that he that makes *uſe* of, and improves that meaſure of *Grace* which *God* affords, *ſhall have more*, but he that doth not, that *which he hath ſhall be taken away from him*; As *Gen.* 5.3. where we read *my ſpirit ſhall not alwaies ſtrive with fleſh*; the *Greeke* hath ὁ καταμενεῖ, *ſhall not abide* or *dwell* with him; & the *Hebrew* is thought to have a peculiar notion (יָדוֹן from נדן a ſheath) *my ſpirit* or the ſpirit which I have given to man, *ſhall not be* thus unprofitably laid up, and *ſheathed in him*, the *talent* that lies ſo long idle ſhall at length be *taken away*, and the *floud be ſent* to *awake* or *drowne* ſuch *unprofitable-ſpirited-men*. It is the phanſy of a very learned man, that theſe were the τὰ ἐν φυλακῇ πνεύματα, 1 *Pet.* 3. 19. *the ſpirits (in priſon* ſay we) of whom God ſo complaines that they *were ſheathed*, lay idly and unprofitable in mankind, in *Noah's dayes who went and preacht to them*. Which if it be rightly conjectured by him, will conclude them, and all ſuch others in the number of the ἀπειθήσαντες, *v.* 20. *diſobedient*, whoſe *repentance* and amendment Gods patience (ἅπαξ ἐξεδέχετο) *once expected*, but at length gave over *expecting*; the very ſame provoking condition (expreſt by the ſame word, ἀπειθήσασι) that *Heb.* 3. 18. is put under that direfull *oath* of God, that *they ſhould not enter into his reſt*. Thus the preaching of the Goſpel, the means of working grace being allowed in an eminent manner to God's people the Jewes, and after the death of Chriſt, yet farther continued to them for ſome time, upon their *reſiſting of thoſe meanes*, *is taken* away from them, *Mat.* 21. 43. To which purpoſe that *terrible* paſſage ſo oft repeated and ſo little underſtood (*Matth.* 13. 13. *Mar.* 4. 12. *Luk.* 8. 10. *Joh.* 12. 40. *Act.* 28. 26. *Rom.* 11. 8. all taken out of *Iſa.* 6. 9.) is very obſervable, being in the place of the *Acts* peculiarly applied to this matter, the removing of the *meanes of grace* from the *Jewes* to the *Gentiles*, *v.* 28. of all which ſeverall repetitions of the ſame words, this is the plaine conſtant ſenſe, that *becauſe* they had firſt *reſiſted* that *powerfull* meanes of *grace*, ſo long vouchſafed unto them, therefore they

were by God's juſt puniſhment deprived of thoſe meanes (that ſpoken to them *obſcurely* in *parables*, which was to others *plainely*, as the places in the Goſpell ſpecify) and ſo delivered up to *hardneſſe* of *heart*. For this reaſon or cauſe (ſo ὅτι denotes) *becauſe their heart Was* (in the preter tenſe, *was before*, not *is*, in the preſent) *waxen groſſe*, and *their eares were dull of hearing*, βαρέως ἤκουσαν in the *aoriſt*, they *had* for ſome indefinite time *been* ſo *ſlow* and *dull* in hearing, καὶ ἐκάμμυσαν, *their eyes had they cloſed, leſt they ſhould at any time ſee, or heare, or underſtand, or convert, and ſo God ſhould heale them*. That this is the meaning of that hard place (a proclaiming of *conſequent deſertion* from *God* upon their precedent *obdurating* their hearts againſt *God's meanes*, and not any *abſolute, antecedent, unprovoked* act of God's *hardning* of them) the manner of ſetting downe the place both in Saint *Matthew*, and in the *Acts*, and the rendring it as a *reaſon* of *Chriſt's ſpeaking to them in parables*, in three other places, will inforce; as might be more largely here manifeſted, if it were ſeaſonable. And indeed (to returne from this ſhort digreſſion) the *promiſes* of the Goſpell goe generally on this ground, aſſurance of *grace to the humble*, that is, to thoſe that being *ſenſible* of their *danger* through ſin, doe obey God's *call*, and reſigne themſelves up as *Subjects* to *Chriſt*, but withall that threat adjoined of *reſiſting the proud* or diſobedient, *Ja.* 4. 6.

Sect. 6. And though it may be ſaid that God doth not alwayes *withdraw* his *Grace*, and his *cals* the *meanes* of *grace* upon every ſuch *reſiſtance* of ours, and therefore I may ſtill hope that he will continue them to me to the *houre of my death*, and then I may make uſe of them; yet the *anſwer* will be pregnant enough,

Sect. 7. 1. That although God upon every act of our *reſiſtance* doth not wholly withdraw *all grace*, yet we have reaſon to think that the oftner we *refuſe*, and reſiſt, the more apt God is to *forſake* and deſert us, and perhaps the *weaker* are his *after-cals*; As the *Angel of God* which he promiſed to *ſend* as a guardian *before Iſrael*, *Exod.* 23. 20. indued with the *power of God*, *v.* 21. was, ſay the learned *Jewes*, upon their *worſhipping the calfe*, taken away from them, and an inferiour weaker *Angel* given in his ſtead, with no more then meere *Angelical* power; and this they ground on *Exod.* 33. 3. where God, that *v.* 2. ſaith *he had promiſed to ſend his*

his Angel before them, now tells them, *he will not goe up in the midſt of them, for they are a ſtiffe-necked people.* And then ſure this will be able to inforce that *warning* of God's concerning that Angel, *Exod.* 23. 21. *Beware of him, and obey his voice, provoke him not;* as being ſure that any ſuch *provocation* will bring ſome *revenge* or puniſhment after it. A gleame of which truth it was, that the Heathens conceived that their τοπικοὶ θεοὶ, the *Gods,* or *Angels* of *Cities* or *Nations,* did upon the *provocations* and *ſinnes* of the inhabiters ſolemnly forſake their Altars and Temples, reſigne up their care and tuition of them. 2dly. That every *act* of our preſent *reſiſtance* adds to our future *obduration,* as the beating of an hammer on an anvill (ſuch is the ἦχος ἀντίτυπος in *Theod.* the ſoule that reverberates every ſtroke or call) makes the anvill the *ſmoother,* and in effect the *harder,* I meane leſſe capable of impreſſion; and then in the *ordinary diſpenſation of the ſpirit,* though God ſhould continue the *ſame degree of grace,* after our frequent *reſiſtances* which he gave before; yet we ſhould then be leſſe likely to *receive it,* then we were before, when yet it appeares we did not *receive it.* Whether by *one* or *both* of theſe meanes it comes to paſſe, I know not; but ſure every ſuch *ſinne* that is thus added to the *tale,* makes the *reduction* of any ſinner more *difficult* and *improbable* then before it was; and I ſhall appeale to the *conſcience* of every ſuch man that hath for any time *flattered* himſelfe with the *hopes* of what a *Death-bed repentance* may do for him, whether he do not find that ever ſince he entertained thoſe *hopes,* he hath grown more *wretchleſſe, prophane, Atheiſticall,* and ſo much farther from the end he *hopes for, or depends on,* and every day in an eſtate more *deplorable,* and *deſperate,* then other.

3dly. That we have no *reaſon* of *beleeving,* or *hoping,* farther then we have grounds from the *word of God,* (the foundation of all beliefe and hope) and that either from ſome *promiſe,* or *example* there. *Sect.* 8.

And therefore the next thing I deſire ſhould be conſidered, is,

1 How farre thoſe *promiſes* and *examples* may be extended, and from thence that it be reſolved *unreaſonable* and *unſafe* to extend our *hopes* or *perſwaſions* of our ſelves any farther, then thoſe will make it *prudent* for us to extend them.

For the *promiſes,* that which is moſt familiar with us, and on *Sect.* 9.

which 'tis moſt likely moſt men take up this hope, is that, wherewith our *Common prayer-booke* begins, *At what time ſoever a ſinner doth repent him of his ſinnes &c.* of which (that we miſtake it not) theſe two things are obſervable.

1. That that place containes no *promiſe* of Gods giving the *grace of repentance at all times*, which is the only thing which all this time we conſider; but onely that *at all times* God is ready to *forgive* on ſuppoſition that we doe *repent*.

3 That that place cannot ſo fitly or probably be applyed to a *death-bed repentance*, becauſe if we look into the margent of our bookes we ſhall ſee the place cited from *Ezech.* 18, 21, 22. and therefore is in juſtice no farther to be extended, as an *infallible promiſe of Scripture*, then that in *Ezech.* will beare; and that upon examination will yeeld no more then this, *that at what time ſoever a wicked man ſhall convert to God, turning from all his ſinnes, that he hath committed*, and on the contrary live, and performe the actions of a new life, *keep all Gods Statutes*, that is, performe (*though not perfect, yet*) *ſincere, univerſall, impartiall* obedience, *and doe that which is lawfull and right, he ſhall ſurely live, he ſhall not dye, his tranſgreſſions ſhall be forgiven; and in his righteouſneſſe*, his renewed ſincere obedience, *he ſhall live*. Which *doing*, and *keeping*, and *righteouſneſſe*, how it can be applyed to him which begins his worke not till he ſees that he is juſt ready to *dye*, will hardly be imaginable.

Sect. 10.

Qui promiſit pœnitenti veniam, non promiſit peccanti pœnitentiam.

But having ſaid thus much of this one Place, I remember the ſaying of an *ancient* (uncontradicted by any that I have heard of) that *though God promiſe pardon to all penitents at all times, yet he hath no where promiſed repentance to thoſe all at all times*, and that is all we now ſpeake of, & therefore ſhall now ſuppoſe there are no ſuch places, and therefore ſeeke no farther for them; and though without ſuch *promiſe* 'tis poſſible God may ſtill give that *grace of repentance*, yet that he ſhould do ſo;

1. It is *extraordinary*, and therefore he that deſpiſes his *preſent* offers, hath little *reaſon* to *hope* that thoſe *extraordinaries* ſhall be reſerv'd for him, and if ſtill he will *hope*, *Job* hath told him, *The hypocrites hope ſhall periſh*, and I ſhall be bold to adde, that there is no greater degree of *Hypocriſie*, then this *want of ſincerity*, which appeares now in him by his *not accepting of grace* for the *preſent*,

preſent, by *refuſing* or *deferring* to do that which he is *enabled* and *ſollicited* to do.

Inſtead of ſeeking after more ſuch *promiſes* I ſhall adde one terrible *threatning*, *Pſal.* 95. which is repeated by Saint *Paul* in the *Epiſtle to the Hebrews*, and by our *Church* thought fit to begin our dayly morning *ſervice*. Where after theſe words *To day if you will heare his voice, harden not your hearts*, which ſignifies the time *preſent*, or at fartheſt the time of Gods *calling to them* in his word *to heare his voice*, 'tis ſtraight added to all others, *I have ſworne* (and Gods *oaths* are *irreverſible*) *in my wrath, that they ſhall not enter into my reſt*. To which theſe two other places may fitly be ſubjoyned, *Prov.* 1.26. where as the *puniſhment* of thoſe that have *refuſed* God's calls, 'tis added in God's name, *I will laugh at their Calamity, and mocke when their feare cometh*. A terrible place to him that hath neglected Gods *ſeaſons* and *opportunities*, and at laſt comes to be ſurpriz'd with *Death*, and the *feares* that accompany it, and then begins to fly to God for *ſuccour*, and *grace*, and *pardon*, & God inſtead of *compaſſionating*, *ſcoffes*, & *laughs*, & *mocks* at him; The leaſt that this can import, wil be that that time is a very *improbable* time for that moſt neceſſary work to be wrought by Chriſt in us. The other place is that admonitiō of the *author* to the *Hebrewes* 12.16,17. that no man be *prophane as Eſau was, in ſelling his birth-right for a morſell of meate. i.e.* (at leaſt by way of accommodation) that pretious *priviledge* and *birth-right* of *grace* here, and (conſequent to the *Chriſtian* uſe of that) his *eternall inheritance in Heaven*, for ſome *tranſitorie pleaſure of* this *earth*, leſt it befall him *eternally*, what befell *Eſau* here in reſpect of his *father's bleſſing*, *he found no place of repentance*, could not get his father *Iſaac* to *repent*, or reverſe the donation from *Jacob* to him, though he *cryed bitterly* for it, *Haſt thou but one bleſſing, O my father? bleſſe me, even me alſo, O my father*; and ſo, as it follows there, *ſought it carefully with teares*. The full importance of the place is, that they that are guilty of *Eſau's deſpight* and contempt, which is there called *prophaneneſſe*, may have reaſon to apprehend that they may fall into the ſame *hazard* for their *ſpirituall* eſtate, that *Eſau* did for his *temporall*, be *irreverſibly* loſt, and finde no place for *repentance* in *God*, though they *ſeeke* it with *ſorrow*, and *griefe*, and *bitter compunction*, *carefully with teares*. To which

Sect. 11.

purpoſe *Chriſt's* dealing with the people of the *Jewes*, is matter of example, and admonition to every of us, *Luk.* 19. 42. when weeping over Hieruſalem *he ſaid, If thou hadſt knowne, or O that thou, even thou didſt know, at leaſt in this thy day, the things which belong unto thy peace*; and as if that time were paſt, juſt as he was a ſpeaking, he adds, *But now they are hid from thine eyes. For the dayes ſhall come, &c.* It ſeemes before the point of the *comming of thoſe dayes* of their ſurprizall, the *things belonging to their peace* were *hid from their eyes*, to wit, upon that criticall fatall act of their crucifying Chriſt, adding that bloody *tranſcendent* impiety to their former *killing*, and *ſtoning* of the *Prophets*, on which certaine *irreverſible* deſtruction went out againſt them; In which caſe *though Noah, Daniel*, and *Job ſhould intercede*, they ſhould not be able to *reverſe it*.

Sect. 12. To which purpoſe 'tis obſerved generally by *Divines* from theſe, and the like grounds, that there is to every wicked man a time when the *meaſure of his iniquities are filled up*, and Gods patience in waiting for him ſo wearied out, that he gives over *calling*, or *expecting*, or *waiting* his *repentance*. This was wont to to be called by the *Jewes the meaſure of judgment*, *i.e.* a pitch of ſin, upon which *judgment* infallibly followed, *deſtruction* of whole Kingdomes, and the like. This time is not to be *knowne* by any man of himſelfe, (nor to be *diſcerned* by any *obſervation*, and *comparing* of himſelfe with others) either by the *number of ſinnes*, or *calls of God*, or *yeares* ſpent in ſinne contrary to thoſe *calls*, there being ſo much *variety* in theſe, and in God's dealing with men, that nothing but Gods *revelation* can give us any certaine *knowledge* in this point; Only this may be ſaid of it, 1. That the *death* of an impenitent ſinner, *i.e.* God's *plucking* him away in that ſtate, is, when it comes, a certaine *indication* of it. 2. That it is *poſſible*, I ſay *poſſible*, that it may be before the time of death, *i.e.* that the man which is come to that *fulneſſe of ſin* and ripeneſſe for exciſion, may be *kept alive* by God beyond that time, and if that, which I ſay is *poſſible*, ever *actually* be, then is that man concluded under a *finall* ſentence, an *irreverſible* eſtate in evill, even in this life, and conſequently 'tis *poſſible* ſome impenitent ſinner may in *this life* arrive to that eſtate. For as *Numb.* 16. 38. the *cenſers* and the *lives* of *Corah* and his company were *forfeited* to God together, (as that

that place ſhould be read, *the cenſers of theſe ſinners with their ſoules, or lives, v.* 38. *are hallowed, v.*37. *i. e. conſecrated, forfeited to God,* their *goods* and their *lives* together) ſo is it with *grace,* the ſpeciall *ſupellex* or *furniture* of the ſoule, that, and *life* are betray'd together, the ſame degree of *ſin,* the ſame pitch of *provocation* makes *forfeiture* of both, and then God may uſe his *power* and *dominion,* as he pleaſe, *take both* together, or take *one* and reprieve the other for ſome time, *withdraw grace,* and leave life, for ſome *ends* in his *Wiſedome* ſeeming good to him; and as there the *cenſers* were not *deſtroyed,* but *made into broad plates for the Altar,* uſed to the *ſervice* of *God,* when the *owners* were *ſwallowed up quick,* ſo no doubt on the other ſide, might the owners have been *kept* alive, & uſed by *God* ſome way to ſet out his *glory,* and yet the *cenſers* have beene *deſtroyed.* It being free to God to take the forfeiture, when, and how farre he pleaſe, and in caſe of ſuch *filling up their meaſure,* either to *Withdraw grace* only, (which if it be *totall* and *finall* makes up the *irreverſible* eſtate) or elſe if he ſo pleaſe, to call for both the *depoſita* at once, take away *grace* and *life* together. בנפשתם

That I thus take confidence to conclude, is upon the *authority* of *Scripture,* which hath made it cleare to me that it was thus *actually* with *Pharaoh* at one time of his *life,* after the *ſixth judgement* peculiarly (but not before, through all, or any part of the ſpace of the former *calls,* much leſſe at, or before his *birth,* or before Gods *meſſages* to him) when *God* is ſaid *to harden his heart,* & *to make him ſtand,* or *keepe him alive,* (when otherwiſe he *had cut him off from the earth,* but that he intended thus to *reprieve* him) *that he might ſhew in him his power. Exod.* 9. 14, 15. Which becauſe it is a *notable* (and as farre as I have obſerved in Scripture *a ſingular*) *example,* and becauſe by ſome miſtakes in our tranſlation and by other *prejudices* it is become ſomewhat *obſcure,* I will here ſet downe as it lyes in the ſtory. *Sect.* 13.

Moſes & *Aaron* are ſent to *Pharaoh* with that meſſage from God concerning the *diſmiſſion* of the *Iſraelites,* and with *miracles* and *ſignes* to give authority to their *meſſage,* and *Pharaoh* refuſed to *harken* or obey, *but hardned his heart, Exod.* 7. 13. In which place our ordinary Tranſlation hath miſtaken, for it is not to be underſtood, as we read it, that *he, i. e. God* (as yet) *hardned* Pharaoh's *heart,* for the words do not beare that in the Hebrew, nor had any ſuch thing *Sect.* 14.

thing by way of ſtory at that time beene intimated (only by way of prediction, and evidence of *Gods præſcience*, *Ex.* 3. 19. and by way of *Decree* what God would doe upon it, *c.* 4. 21. and 7. 3. which was *after* fulfilled, and not *yet*, and might therefore be referred to that *after-time*) (but ויחזק לב פרעה *Pharaohs heart waxed ſtrong, or hard, was hardned*: and ſo it followes *v.* 14. *the Lord ſaid to Moſes, Pharaohs heart is hardned, he refuſeth, &c.* and ſo the very ſame words are rendred by our *Engliſh* *c.* 7. 22. and *c.* 8. 19. *was hardned*, in the *paſſive*, not *actively he hardned*. And ſo this denotes only an act of *ſtubbornneſſe* in *Pharaoh*, an obſtinate reſiſtance or refuſall againſt God's *calls* and *miracles*, & not any act of *Gods* either *poſitive* or *privative* (by way of deſertion) in *hardning* him, only the *Lord had ſaid* that it would be ſo, (in the end of that verſe) which referres to *Gods* prediction of his *ſtubbornneſſe*, *c.* 3. 19. *I am ſure that the King of Egypt will not let you goe*; and that, I ſay, grounded only in Gods *præſcience*, which hath no more to doe with (no more *influence* on) the *effect*, nor degree of *cauſality* in the producing it, then my *ſeeing* of any *object*, hath on the *object*, being perfectly as *extrinſecall* and *accidentall* to the effect, as my *ſight* or my *knowledge* is to another mans *action*, and the thing *foreſeene* no more neceſſitated to be by that meanes, then it would if God did not *foreſee* it, it being common to God with us to worke by his will, and not by his *præſcience*, and the abſurdity being as great, to affirme that he willeth by his *knowledge*, as that he *knoweth* by his *Will*, or that I *ſee* with my *eare*, or *heare* with my *eye*, and ſuch like: the truth of which *Calvin* it ſeemes diſcerned by ſome hint in *Valla's* writings, and from him *Beza* learn't, and acknowledged it alſo. After this obduration of his againſt a *call* and a *wonder*, God proceeds to a judgement of *turning the water into blood*, *v.* 16, 17. and that it ſeemes was a very ſufficient meanes of conviction unto this *obdurate Pharaoh*, for ſo ſaith God, *Hitherto thou wouldſt not heare*, but *in this thou ſhalt know that I am the Lord, behold I will ſmite, &c.* this viſible judgment was able it ſeemes to extort from him the *acknowledgement* of the *hand* that ſent it, in *this thou ſhalt know*, and yet after this, it followes, that *Pharaoh's heart was hardned*, *v.* 22. *neither did he ſet his heart to this alſo v.* 23. and the reaſon is given, becauſe the *Magicians* did (in theſe two ſignes) *the ſame thing alſo by their inchantments*. After

Vid. Inſtit. l. 3. *c.* 23. *num.* 6. *præſcientiâ ſolâ nullam neceſſitatem creaturis imponi libenter conceſſero, tametſi non omnes aſſentiantur; ſunt enim qui ipſam cauſam rerum eſſe volunt. Verùm acutiùs, & prudentiùs* Valla, *&c.*

After this comes the *plague of frogs*, and that it seemes came so neare him (*on him c.* 8.4. and *into the Kings Chamber*, saith the *Psalmist*) that, though the *Magicians* were able to do the like, yet being not able to deliver him from them again, he calls for *Moses*, and intreates his prayers for deliverance from this *plague*, and promises that he will *let the people goe*, *v.* 8. and *Moses*, to improve this mercy to him, that it may be a softning deliverance, that the *frogges* and the *obdurate heart* may depart together, bids him choose his time *when*, *v.* 9. and it shall be done for him, *v.* 10. *that thou mayst know that there is none like the Lord our God.* But it seemes this had no effect on him neither, for when *he saw there was respite*, when the judgement was removed, (now God's *mercy* was his temptation as before the *Magicians* inchantments) he *hardned his heart, and harkened not*, *v.* 15. and this was a third wilfull act of his owne obduration, agreeable to what God had foretold of him, *as the Lord had said.* Then comes the *plague of lice*, *v.* 17. and in this the *Magicians* are posed, *v.* 18. the Devill that before could *hurt* but not *deliver*, that could doe *destructive*, but not *saving miracles*, is not now able to *destroy*, to doe *mischiefe*, *confesses* and proclaimes the *finger of God*, as he doth the *Messias* in the *Gospell*, when the *Pharisees* denied him, and yet for all this, this *testimony* and *sermon* of the very *Devill* against him, it followes, *his heart was hardened*, *v.* 19. and *he harkened not as the Lord had said.*

Sect. 15.

θεοῦ μακροθυμία αἰτία σκληροκαρδίας. *Basil. l.* εἰ θεὸς αἴτιος κακοῦ.

After this comes the *swarme of flyes*, & that not only as a plague miraculously produced, but with a signe, *v.* 23. a *division* betwixt God's people and his, *no flyes swarming in Goshen*, but in all *Egypt besides*, on purpose to make him sensible of his sin by the *particularity* of the *punishment*, *to the end that he might know*, *v.* 22. on purpose to *teach* him *piety*. By this it seemes *Pharaoh* is wrought on a little, first to give *leave* that they shall *sacrifice* to God without *going out of the land*; then when that would not serve (because by so doing they should *sacrifice the abomination of the Egyptians to the Lord before their eyes*, *v.* 26. *i.e.* those things which the *Egyptians* would detest to see so used, *Gen.* 43.32. to wit in *Manetho's phrase*, τὰ ἐν Αἰγύπτῳ θεμιστευόμενα ζῶα, *cattell* wch *were sacred amongthe Egyptians*, first by law forbidden to be *killed*, & after, though not then, received intothe nũber of their *Gods*, for so was *Apis* saith * *Tacitus*, a *bull* and the speciall God of the *Egyptians*) he proceeds far-

Sect. 16.

* *Cæso ariete in contumeliam Ammonis. Bos quoque immolatur quem Ægyptii Apim cotunt.*

ther and giveth way that they *may goe into the Wildernesse, only you shall not goe very farre away*, *v.* 28. and upon this promise, *Moses* promises to *intreate* for him, *v.* 29. But now *Pharaoh* had already *hardned his heart foure times*, & at one of those times he had over and above *dealt falsely*, promised faire, *c.* 8.8. but brake his *promise*, and therefore now *Moses* after this fift judgment, though he *promise* to *pray* upon his *promise* to *mend*, yet doth it with a particular *warning* more then at any time before; *but let not Pharaoh deal deceitfully any more*, *v.* 29. as ominating that, if he bid, now the danger would be greater then ever before, and yet *v.* 32. as soone as the judgement was removed, *Pharaoh hardned his heart*, בפעם הזות *hac vice*, this turn, *this time also*.

Sect. 17. Upon this God sends that *plague of murrain* upon all the *cattle of Egypt*, *c.* 9.6. and the heart of *Pharaoh was hardned*, 7. and so still all this while though *Pharaoh* was *obdurate*, yet this by no act of *God's*, but *Pharaoh hardens his owne heart*, and *will not let Israel goe, as the Lord commanded*. Upon this God sends another judgement, that of *boiles* and *blaines*, *v.* 10. and then 'tis said in a new stile ויחזק יהוה the *Lord hardned the heart of Pharaoh*, *v.* 12. (which sure was the time at first referred to by God by way of prediction to *Moses c.* 4. 21. as our margent directs, and was the judgement before threatned implicitely in that *speciall caution* or *warning*, *c.* 8.29.) and this God never did till then; and therefore as after that *warning* 'tis said that *Pharaoh hardned* his heart this time also, so 'tis here said, *v.* 14. that בפעם הזות this *turne*, this *time*, *now*, though not *before*, *God* would *powre all his plagues upon his heart*, and those *plagues on his heart* are sure *effects* of Gods *obdurating*.

Sect. 18. Upon which immediately follows the passage wherin the greatest difficulty lyes, *c.* 9.14, 15. not as we read it [*for now I will stretch out my hand, that I may smite thee and thy people with pestilence*, for the event proves there was no such matter, *Pharaoh* was not *smitten by the pestilence, nor cut off from the earth by* that meanes, but drowned *in the red sea* some time after. But thus should the words be rendred, *And* (or *For*) *now I had sent or stretcht out my hand, and I had smitten thee and thy people by thee pestilence, and thou hadst beene cut off from the earth*. It is שלחתי in the preter tence, *sent*, saith *Ainsworth*, or rather *had sent*, (as 'tis ordinary in *Hebrew* for the *preter tence* to beare the sense of the *pluperfect* tence) and

and *Paulus Fagius* from the *Chaldee Paraphraſe, nunc prope erat coram me ut dimiſiſſem, I was neare ſtretching out my hand*, referring as 'tis probable to the plague of the *murrain*, in the beginning of the Chapter, (called דבר both in this verſe, and that *v.* 3.) which might have ſeized upon him and *his people*, as it did on *his cattell*, or elſe to thoſe *boiles*, *v.* 11. which might be *plague-ſwellings*, and ſo proper enough to *have cut him off*; and ſo that which followes will be more cleare, *But* (not And) *in very deed for this cauſe*, והעמדתיך *I have* (not [*raiſed thee up*] but) *made thee ſtand, kept thee alive, ſuſtentavi te* ſaith the ancient *Latine*, ſuſtained thee, (for otherwiſe had it not beene for this, *I had ſmitten thee with the murrain or plague* before, *and thou hadſt* ſome time ſince *beene cut off* utterly, but that I intended) *to ſhew, or make known, or make to be ſeene* (for ſo תראתך literally ſignifies) *my power* in thee, as in cutting up or anatomizing a man *alive*, which is condemned to death, (ſaith *Chryſoſtome*) that others may be inſtructed and benefited by that diſſection.

In this matter 'tis true Saint *Paul* reades εἰς αὐτὸ τοῦτο ἐξήγειρά σε *for this very thing I raiſed thee up*, ſay we; but that muſt be underſtood and interpreted by what we have already found to be the meaning of the ſtory, and not on the other ſide this rendring of the paſſage in the ſtory (which the context inforceth, and *P. Fagius*, and out of him *Ainſworth* acknowledge to be the importance of the Hebrew) brought to the ſound of our Engliſh phraſe in Saint *Paul*, for ἐξήγειρά σε muſt not needs referre to the time of *Pharaoh's* birth, or to any *abſolute deſtination* of his *perſon*, (it would be hard to bring any *example* of ſuch a ſenſe of it in *Scripture*, or other Author) but may belong to ſome particular paſſage or part of his life, and ſo directly to this point of time, when God ſaies he might have *ſlaine* him with *plague* or *murrain*; and ſo be rendred *raiſing*, as that ſignifies a *raiſing* one out of a danger or ſickeneſſe, a *reſcuing* or *recovering* him, and ſo *keeping alive*, as 'tis ordinarily uſed in Scripture of *raiſing* from *ſickeneſſe or death*. The ſenſe certainly is, that God *continued him alive*, when he had *filled up* his *meaſure* of obduration, and ſo in ordinary courſe was to be *cut off* by death; in the ſame manner as the *author* of the booke of *Wiſdome* ſaith of *God's* dealing with the *Canaanites*, *c.* 12. 20. *Thoſe who are due to death thou puniſhedſt with ſo much long animity*, and ſo it's intimated by that which follows, *Rom.* 9. 22. *God willing*

Tom. 5. *p.* 781.

Sect. 19. Rom. 9.

ling to shew his wrath, &c. endured with much long suffering the vessels of wrath fitted to destruction.

Sect. 20. And then when *Pharaoh's heart* was thus *hardned by God* in this *extraordinary manner*, God expostulates with him, *v.* 17. (in *triumph* as it were over this sinner that now is the *illustrious* object of his *judgements* of *obduration, plague of heart*, & a kind of hell on earth, for which he was *reserv'd*, beyond the ordinary period of life, *kept alive* for this remarkeable judgement) as yet *exaltest thou thy selfe, &c.* and in referrence peculiarly to that *expostulation* is that objection to be understood, *Rom.* 9. 19. διὰ τί ἔτι μέμφεται; *why doth he yet find fault? i.e.* God might indeed, saith the objector, with good reason *finde fault* all the while of the former six judgements, when *Pharaoh hardned his owne heart*; but now when *God hath hardned him*, and by a totall deprivation of grace (without which he cannot choose but sinne) *ingulfed* him in an *irreversible* state, as much as if he were in *hell*, διὰ τί ἔτι, why *yet* or *still* doth *he find fault*, or expostulate? *for who hath resisted his will?* then *God* might be said to *will* his *obduration*, which he had inflicted by way of *punishment*, (though before 'tis confest he could not) and *what* possible *resisting of his will* is there, that he should *still find fault?* The answer to this objection (first by way of ἔνστασις, not for any *exact determining* or *stating* any point of *controversie* or *question*, particularly of that immediately precedent, [*who hath resisted his will?*] but for the *puzling* and *silencing* of the objecter, *v.* 20. 21. and then by speaking *directly* to the matter in hand about *Pharaoh*, *v.* 22.) might out of Saint *Chrysostome* be fully cleared, if this were not already too large an overgrowne πάρεργον, and this part of it impertinent wholly to the matter in hand.

οὐ πρὸς ἀκκρίβειαν τῶν ζητουμένων, ἀλλὰ δι' ἀγανάκτησιν, *Chrys: t.* 5. *q.* 778. & againe, πρὸς ἔνστασιν (*a figure of depelling the intention, or avoiding the hate of the objection*) οὐ πρὸς ἀκρίβειαν δόγματος.

Sect. 21. The result of all that I have laboured to lay downe concerning *Pharaoh* is this, that although his state were a long time but *reversibly ill*, as long as he *hardned his owne heart*, yet when his owne *obdurations* were come to the *fulnesse* of *measure*, and he *ripe* and dropping into *hell*, as after the *sixth judgement* he was, then God *exchanged* the *first part* of that due punishment of his in another world, that was instantly to have commenced, for a *temporary cooler hell here, hardned his heart*, and obstructed all possibility of *repentance* from him, and so concluded him in this life in an *irreversible estate*.

Sect. 22. Having gone thus farre, I shall now demand, whether an impenitent

nitent Chriſtian, that in the midſt of many meanes of grace, many cals of Chriſt for many yeares together afforded, doth repeate and reiterate his *reſiſtances*, and *hardens* ſo oft his *owne heart againſt God*, be not as great a *provoker* as *Pharaoh* was? I am ſure, that that which *Joſephus* makes the character of *Pharaoh*, ἄφρων καὶ πονηρίας καὶ κακίας, *Folly with wickedneſſe and malignity*, is the juſt inſcription of ſuch for the moſt part. And if it be objected, that ſuch an one is not allowed thoſe ſignes and prodigies that he was, I anſwer, 1. that tis but the greater *mercy* to him, that he is not, thoſe being all *deſtructive miracles*; and if he complaine for want of them he may within a while (if he have not already) meet with ſome *rouzing* judgement, ſome ſharpe diſeaſe of the *ſtone*, or *ſtrangury*, or *feaver*, a *thunder* and *lightning* about his eares, which will be able to ſupply that place, and *aggravate* his guilt, perfectly as high as *Pharaoh's*, if he be not reformed; 2. *Father Abraham's* anſwer to *Dives* may be *conviction* to him, that he that *hath the Moſes and Prophets* in the *Chriſtian* ſenſe, the many *methods* of the *Holy Ghoſt*, the many *cals of Chriſt* in the *Church*, and is not wrought on by them, *neither would that man repent*, though al *Pharaoh's* miracles were ſhewed before him; ſome *magician-inchanting*-deceit, (flattery of his owne corrupt heart) or *comfortable hope*, which the removall of a puniſhment would be apt to infuſe into him, would be as ſure *divertiſements* to avoid the force of the moſt powerfull worke of *Gods* upon him, as the like were then unto *Pharaoh*.

Tis true there may be ſome diſparity (in regard of ſome cir- *Sect.* 23.
cumſtances) betwixt that *Pharaoh* and the *Chriſtian impenitent*, and therefore there will be no certainty deducible from *Pharaoh's example*, that any man now a dayes doth come in this life to that *irreverſible eſtate*; This I am moſt willing to graunt, and fromthence to conclude, that *'twill be a great madneſſe for any melancholy hypocondriack from this diſcourſe to take occaſion to pahnſy himſelfe actually in that eſtate, and from thence to give over all hope, and labour to get out againe.* 1. Becauſe the doing ſo is the ſure way to *ingulfe* him in it for the future, though he be not yet in it, which is one peece of *fury*, thus to *run* into that, which I *feare*, when the *feare* ought in any reaſon to drive me from it. 2. Becauſe this paper hath only laboured to prove that a man *may fall* into it, if he doe not take heed, which if it be *beleeved* and made *uſe* of,

he never ſhall fall into it; and to give over all *heed* is a *uſe* quite contrary to this *doctrine*. 3. Becauſe the only *reaſonable*, and the farre more proper uſe of this doctrine will bee, 1. To *haſten* our *repentance*: 2. If it have beene deferred too long, then to helpe to *repaire* that defect by more zeale and *intention*, and *vehement deſire*, by more *humiliation* to *root* it deepe, and by fruits (all that are poſſible) to *evidence* the *ſincerity* of it, and in all theſe reſpects to *loſe* no time in impious or *melancholy* thoughts, but by a ſpeedy change to confute our feares, and ſhew that we are not loſt irreverſibly. 4. Becauſe whoſoever is ſuppoſed to be ſubject to theſe diſcouraging thoughts, and ſo in danger to be hurt by this doctrine, is ſuppoſed for the preſent to be deſirous to repent and amend, and then by a *principle* laid in another *diſcourſe*, we muſt ſuppoſe his preſent eſtate, though it be ill, yet not to be *irreverſible*, this care and deſire to get out being a character and indicium of that ſtate of *ſinne*, which is ſtyled *ſinne not unto death*, for which the *prayers* of others, *viz.* of the *Church* have that promiſe, 1 *Joh.* 5. that God will in anſwer to them *give him life*, *i.e.* not preſent *pardon* or *ſalvation*, continuing as he is, but ſufficient *means* of *grace* to bring him to *repentance* firſt, and then to life. But if he have caſt of all *deſire* of being better, then as I have no ſuch grounds of comfort for him, ſo will not the principles of *diſcomfort*, that this diſcourſe hath offered, prove matter of *deſpaire* to him, but rather of rouzing and wakening him out of his *preſumption*. This one anſwer is alone aboundantly ſufficient in this matter, and then for any man thus to give over the *former* only *hope* (not upon any *appearance*, or *probable* argument, but upon a *phanſie* or *jealouſie* of his owne, raiſed only on ſome *occaſion* or *pretence*, I am ſure not *ground*, or *cauſe* taken from this *Diſcourſe*) will be ſo unreaſonable (and withall ſo *impoſſible* to *cleare* or *reſcue* any the trueſt and *wholeſomeſt diſcourſe* from ſuch accidentall *miſtakes*, and *ſcandals*, *and inconſequent concluſions*) that I ſhall not adde any more words to *prevent*, or *cure* it.

Of Conſcience,

The truth is, there is another kinde of *deſperation*, that *of going on ſtill in our wickedneſſe* (as *Jer.* 2, 25. [*thou ſayeſt there is no hope*] is ſet to ſignifie, ſaith *Grotius*, *abſtinere nequeo*, *I cannot abſtaine*, and that impotence an effect of a *paſſionate will*, or a *cuſtome* in ſinning, as followes in that verſe, *I have loved ſtrangers, and after them will I goe*) the *running headlong* upon all the ſinne, and danger,

ger, and miſery in the world, which we are wont to call a *deſperate caſe*, becauſe it is the neglecting of the *condition*, upon which all the *Goſpell promiſes* (the onely ground of *hope*) are made over to us; and to *fortifie* us againſt that, is the only deſigne, and project of this paper. I wiſh it may prove *ſucceſſefull* to it.

All which being not only granted, but propoſed as *neceſſary* conſiderations to be taken along with this doctrine, it remaines ſtill cleare and *uncontrolled*, that God may, if he will, thus puniſh a *hard* heart with *totall* and *finall ſubſtraction* of *grace*, and ſo with *hardning irreverſibly*, either here, (which I only ſay he may, but know not that he will) or at the hower of death, at which time there is no doubt but *he will* thus proceed with every *impenitent*. And though it be *hard*, if not *impoſſible*, to judge, when the former of theſe times is come, or before-hand to divine when the *latter* or *former will come*, either to another or to my ſelfe, and ſo ſtill there is *hope*, to him that will make *uſe of hope to preſent amendment*, not to *ſecure procraſtination*, yet theſe three things may be reſolved on. *Sect.* 24.

1. That there is or may be ſuch a *time*, as to *nations* and people, ſo to *particular ſinners* alſo. In the 10th *generation* the deluge came upon the *old World*, and in the 10th *generation* after that, the *fire* and *brimſtone* came upon *Sodome*, and nothing but *repentance* could then have reprived them, or put off their ruine; To that end 120 yeares warning was given to the former, and *Noah deſigned a preacher of that repentance*; and to the latter, the Chaldee reades, that *God came downe to ſee*, whether they *had made to ceaſe*, or made an end (ſo paraphraſing כלה עשו) *i.e. repented*, *Gen.* 18. 21. *& if not, I know*, *ſaith he*, what I will doe; Irreverſible deſtruction in that caſe. And our Saviours parable of the *Tree* that for ſo many yeares deceived the owners *expectation*, is to the ſame purpoſe, and the iſſue of it, *Cut it down, why cumbreth it the ground?* Secondly, that every day ſpent in an unreformed ſtate, brings a man neare to one of theſe periods of *obduration*, or exciſion irreverſible, as every of thoſe *generations* continuing unreformed, came nearer to that 10th and laſt *generation*. Thirdly, that every call of Gods being *rejected*, brings him yet nearer to it, as every ſtep in the way brings nearer to the journeies end. Fourthly, that an unreformed ſinner, if he do (on *confidence* of longer ſpace, and *reſolution not* to begin that ſo neceſſary a worke of *repentance* till the *laſt*, but in the

the meane *to enjoy the pleaſures of ſinne, till the dayes come, that he ſhall ſay, I have no pleaſure in them*) *continue* ſo one minute longer, doth by ſuch preſumption terribly provoke God to bring that fatall puniſhment on him, and ſo, if he will goe on, may that next minute (for ought he knowes or any can enſure him) engulfe himſelfe in that *irreverſible eſtate*, out of which, when he is once in it, no *eſcape* or iſſue is to expected.

Sect. 25. And though after all this, one of Chriſt's parables ſeemes to allow as free a *reception*, and as faire an *hire* to the *labourer*, that *cometh lateſt into the vineyard*, as to any other, yet this is in caſe he be not *ſooner called*, but come as ſoone as he is, not when the *earlyer* call hath beene oft rejected, on purpoſe to avoide the *heat* and *burden of the day*; much leſſe when 'tis *therefore* rejected, becauſe it is too *early*, and becauſe the going in *later* will ſerve turne as well; for ſure God is not likely to be *circumvented*, and *cheated*, and *mockt*, by ſuch crafty *merchants* as theſe, nor to call ſuch at the *eleaventh howre* that would not come, at the 3d, nor 6t, nor 9th, nor to *admit*, or *reward* them that come in that manner, as they are likly to come with, (*i.e.* only a deſire of heaven) when the doors are *ſhut*, when they are not *called*. To which purpoſe his dealing with the *Iſraelites* is remarkable, God commanded them at his *bringing them out of Egypt* to *invade* the *Canaanites*, and promiſed them *ſtrength* to *overcome* them, and *poſſeſſe the land*, but they refuſed to *go up*; afterwards when he bid them not, they would *needes go up*, & then they *miſcarried* in the *attempt*; the application is *eaſie* and *terrible* to the *delayer*, or refuſer, and the *parable* of the *fooliſh Virgins* ſeemes to bring it home to our pupoſe, they come *knocking* when the *doore is ſhut*, and finde no *admiſſion*. *Mat.* 25. 11.

Sect. 26. And beſide the *deterrements* that may thus be offered us on *Gods* part in ths buſineſſe, many other are ready at hand from conſideration of *our ſelves*, as 1. that though God doe *continue to call*, yet we may be as likely to *deferre* ſtill, as before we were, and to thinke that other one act of *procraſtination* may be as ſafe, as the many former have beene. 2. That *leiſure*, *will*, or *ſtrength* may then be wanting, and then farre more probably then before, by how much a more chronicall habit doth harden the heart, weaken, and ſtop the eare, and many the like; and ſo ſtill nothing is ſafe, but *preſent inſtant returning*. The Prophets ſpeech is remarkeable to the confirmation and enforcing of this, *Eſa.* 55. 6. *Seeke the Lord*

Lord while he may be found (it ſeemes there is a period of that time, and ſo a time when he *may not be found*, ὅτε ἐσφράγισαι ταμεῖα, when the ſtorehouſes are ſealed up, ſaith *Epiphan*:) *call yee upon him while he is neare. Let the wicked forſake and returne, &c.* an *actuall forſaking* and *returning* (ſorrow for *loſſe* of *heaven*, or apprehenſion of inſtant *hell*, will not ſerve the turne) and then comes the promiſe that *God will have mercy*, &c. and ſo *Prov.* 8. 17. *Thoſe that ſeeke me early ſhall finde me*, the promiſe is to the *early ſeekers*, and to no others, and ſo farre of the promiſes.

Then for any *example* in the word of God, on which to ground this hope, or make it prudent that a *future death-bed repentance* ſhould be depended on, I thinke there is but one that will be pretended, that of the *thiefe upon the Croſſe*; concerning which it is obſervable, *Sect.* 27.

1. That it appeares not of him, (nor have we any reaſon to charge it on him) that he ever *procraſtinated* or purpoſely poſted off his *converſion*, till this ſo late a date, and ſo he will not be matter of *comfort* to them that do.

2. That as farre as we have any knowledge, he ſeemes not ever to have heard of Chriſt, at leaſt to have beene *called* or *inſtructed* by him, till he met him upon the *Croſſe*, and conſequently he can be no precedent to any that hath lived an *age* or a great part of it under the preaching of the *Goſpell*.

3. That for the thiefe to be *converted* then, and *beleeve in Chriſt* in that ſtate of greateſt *humility*, upon the *Croſſe*, (which ſo *ſcandaliz'd the Jewes*, when by all other motives they were inclined to have beleeved on him) was a moſt notable illuſtrious *eminent act of faith*, and ought in any reaſon to be preferr'd before that which is ordinarily found among men.

4. That it was accompanyed with as many *effects* of *ſincere converſion*, as that condition was capable of, *confeſſion* of Chriſt, and devout *prayer* to him for his *mercy*, or *remembrance* when he came to his Kingdome.

5. That it was not *extorted* by the *fear of death*, but proceeded from a ſight, and acknowledgement of the *innocency*, and *power* of Chriſt, even upon the Croſſe, and this was an argument to himſelfe and others, (and was it ſeemes ſo acknowledged by *Chriſt*) of the ſincerity of his *faith*, and *converſion* to God, and that being ſuppoſed *ſincere*, will undoubtedly be *accepted*, be it never ſo *late*.

6. This was done by the *thiefe* in the midſt of all *temptations* to the contrary, the *Croſſe* one great *temptation*, and ſuch as almoſt all the Diſciples were ſhaken with, and beſides the other *thiefe* was his *tempter* to the contrary, *railing on* Chriſt, &c. *Luk.* 23.39, and alſo the *chiefe Prieſts, and Scribes, and Elders, mocked him, and they that paſſed by reviled him wagging their heads, Mat.* 27. and ſo that *new-convert-Thiefe* was a *ſingular* perſon, almoſt the only *confeſſour* in the company. Theſe particulars being obſerved will give us reaſon to acknowledge the *difference* great betwixt the example of the *thiefe*, and any that make *uſe* of that example to *deferre their repentance* till the laſt, and will conſequently *advertiſe* us, that though it *ſucceeded* very *well* to him, it may *ſucceed* very *ill* to us.

Sect. 28. For other examples it will, I beleeve, be very hard to produce any out of Scripture (and for allegations out of humane *ſtory*, or obſervation, it will not be pertinent to produce them, becauſe they bring not with them any *evidence* how they were accepted by God, as that of the *thiefe* did, *This day thou ſhalt be with me in Paradiſe*) and yet to be ſure to omit nothing, that may to any ſeem pertinent, we will ſuppoſe the *converſion of* Saint *Paul* to have ſomewhat in it, ſomething like that of the *thiefe*, for he was *ſtrucken to the earth*, in the midſt of *his threatnings and ſlaughters againſt the Church*, and before he was recovered againe, undoubtedly converted, and after lived to be a moſt gracious *Apoſtle*. To which example as farre as can concerne our caſe in hand, I anſwer, by propoſing theſe three conſiderations.

Sect. 29. 1. Whether, ſuppoſing that *Saul* had *died* when he was thus *ſtricken*, (yea though it had been after the delivery of thoſe words, *v.* 6. [*he trembling and aſtoniſhed, ſaid, Lord what wilt thou have me to do?*] conceiving no more to be meant by them then was by Saint *Peter's* auditours, when they ſaid, *Men and brethren what ſhall we doe?* to which he there anſwers, *Repent, &c.* whether I ſay) any man would affirme, that he had been ſaved (and yet ſure that *trembling* and *ſaying amounted* as farre as *ſorrow* for ſinne, without actuall *amendment*) or at leaſt bring any *evidence* of Scripture to confirme any ſuch *affirmation*. If God's abſolute *decree*, that of *Electing of his perſon* be produced for ſuch argument, that will as much hold for the ſaving him, though he had died in the midſt of his *blaſphemies*, without any ſuch *trembling*;

and

and then he might have been *ſaved*, without ever having been *converted*; which I have not yet heard to be aſſerted by any, unleſſe the *Antinomian* doctrine may amount ſo farre.

2. Whether the caſe of Saint *Paul* be not quite diſtant from that of a *Chriſtian*, *delaying* and deferring *repentance* to the laſt. For that is *ſinne againſt light*, and ſo a wilfull, deliberate crime, and by that God is *provoked* to *with-draw*, rather then *invited* to *give more grace*. But Saint *Paul* affirmes of himſelfe that he *obtained mercy becauſe he did it ignorantly*, in *unbeliefe*, 1 *Tim.* 1. 13. and therefore though *ignorant* Chriſtians, *zealous* in their *erroneous* way may be allowed ſome of our *charity*, upon this *precedent* of Saint *Paul's converſion*, and it may be agreeable to *analogy of faith*, to hope that God will by an *extraordinary* way bring them to a ſight of their *errours* in time of life, or accept their *repentance* for all ſinnes *knowne* and *unknowne*, (ſo there were in them a *preparation* of mind to have depoſited their *errours* upon ſufficient *light*, and to have reformed the ſinnes conſequent to thoſe *errours*) yet that a bare *ſorrow* ſhall be accepted for wilfull ſinnes, when it is on purpoſe *deferred* ſo long, till it cannot *bring forth fruits worthy of repentance*, and ſo in effect can prove nothing but *ſorrow*, (no *amendment* being added to it actually; and whether the *reſolution* of amendment be *ſincere*, it is both to the party himſelfe, and to others by ordinary meanes utterly *un-evident*, becauſe he is ſuppoſed to dye before any *ſufficient triall* of it) I conceive will not be thought concluded convincingly from that *example*. *Sect.* 30.

3. Whether the enlarging of *Sauls* life *and abounding labouring* and *ſuffering* of his, after converſion, be not an intimation (very obſervable) that great ſinners, when they are *converted*, muſt doe much more in *Chriſtianity*, (I meane exerciſe more *acts* of *ſorrow* and *repentance*, whether by way of *reſtitution* to thoſe that are *wronged*, or of *ſatisfaction* to thoſe that were *ſcandalized*, or to expreſſe the ſincerity of the change by way of ἀπολογίαν, 2 *Cor.* 7. 11. of *revenge* on himſelfe) then would be neceſſary to the *ſalvation* of another: and if 'were ſo of Saint *Paul*, whoſe former ſinnes were committed *ignorantly*, then how much more of *wilfull continuers* in ſinne, as he, that thus *deferres* his *repentance*, is ſuppoſed to be? *Sect.* 31.

The *promiſes* and *examples* from Scripture being conſidered, and *Sect.* 32.

found unconcluding: the *fifth* thing to be considered, is, whether he that thus depends on a *death-bed repentance*, doe it not because that time will be more *probable* for him to *repent* in, then any other, and that though he *repent* not before that time, yet then it will be *probable*, which if he doe, then must he think it either, 1. in his owne *power* to *repent* without *grace*, and that is *Pelagianisme*, or 2. that *God's terrours*, and the imminency of approaching dangers have that or a greater force in them, then *Ordinary Grace*; which is quite contrary to the doctrine of *Father Abraham*, *Luk.* 16. 31. (*If they heare not Moses and the Prophets, neither will they be perswaded though one rose from the dead*) & indeed to all Divinity, which asserts the *principall* or sole cause of true *saving repentance*, to be no *outward impellent* (for such were an *extorted*, not *voluntary*, nor consequently *true* repentance) but the *gift of sanctifying grace*, meeting with an *humble* malleable heart (supposing that *humility* to be first wrought by God's *preventing Grace*) in that sense that 'tis said, *God gives grace to the humble*. Or 3. that there is some *assurance* or *probability* that that *speciall grace* shall not then be wanting; For which yet we have shewed there is no *Assurance*; and for the *probabilities* which may induce *perswasion*, though not *assurance*, let us now consider,

Sect. 33. 1. Is it *probable*, that in this case God should give *more grace* then ever he gave before? Or

2. That the *same* or a lesse *measure* of *grace* then, should worke that which before it wrought not? Or

3. That that *performance* which would not have been accepted before, should then be *accepted*?

Sect. 34. For the first, the rule of Scripture is, *From him that hath not*, that is, hath not made use of *grace* given, *God will with-draw that which he had given*, and *Rev.* 22. 11. *He that is unjust let him be unjust still, and he that is filthy let him be filthy still*; and this not onely God *permitting*, but God *deserting*, and sometimes God *delivering* up, and possibly *obdurating* also.

Sect. 35. For the second, 'tis certaine that the longer a *habit* of impenitence in any sinne hath continued, the more obdurate the person is, especially if it have been sinne against *light*, (as our case supposes) and though it be not simply *impossible* to God to *melt* such, yet extreamely *improbable* it is, that they shall be *melted* without

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a farre *greater degree* then that, by which before they were *not melted*. And though *ſickneſſe* it ſelfe may be a meanes of ſome force to worke good, and being added to that *grace*, which without it *prevailed* not, may now poſſibly *prevaile*, yet is this a great *uncertainty*. For, 1. Some men are worſt under the *rod*. *Exod.6.9. They hearkned not for anguiſh of ſpirit and for cruell bondage*, their *anguiſh* kept them from *hearkning*. This *Hippocrates* obſerves, *de aqua, aere & locis*, and from thence hath a pretty heatheniſh argument, that a diſeaſe among the *Scythians* which he ſpeakes of, was not θεῖόν τι, *of God's ſending*, becauſe it fell not on *poore men*, on whom he conceived the Gods would inflict all their evill things becauſe of their murmuring and blaſpheming. 2. They that are *affected* by the *rod*, doe not all *repent* ſincerely. *Hoſ.7.14. They have not cryed unto me with their hearts, when they howled on their beds*; thus *Ahab's humiliation*, which the *judgement* produced, was we know no *thorough reformation*, onely a *putting on ſackcloth*, and *going ſoftly*, (not much of an higher pitch then what hath been related of an horſe that by the help of a *hot floore* and ſome traces was taught to dance to a tune) and to that perhaps belongs that of the Pſalmiſt, *God's enemies ſhall be found lyers unto him, ſubmit themſelves*, as our other tranſlation reades, but *ſubmit feignedly*, their love of God is but little improved, though there be an outward forme of *ſubmiſſion*, extorted it ſeemes even from *haters*; and ſo to this may belong that cenſure of Saint *Chryſoſtome*, (*l.* 2. περὶ ἱερωσ.) which he brings as an argument why men ſhould be onely *perſwaded*, not forced to reformation of any fault or errour, ὁ τὸς ἀνάγκη τῆς κολάσεως ἀπεχομένους, ἀλλὰ τὸς προαιρέσει σεφαίνων ὁ θεός, *becauſe God rewards not thoſe that upon neceſſity abſtaine from evill, but only thoſe that voluntarily do it*. And it is obſervable in the ancient *canons*, that they that deferred their baptiſme til they thought they ſhould die, the *Clinici* or *bed-baptiſts*, had an ill character ſet upon them, and if they recovered, though they were acknowledged Chriſtians, yet were excluded from any farther *dignity* in the *Church*, could never be admitted to *orders*, a marke of the *Churches* judgement of ſuch men. Nay, 3. that which is then done by any man, there is no certaine *judgment* to be made, whether it be his *will* and intention, or no, whether it *come* from the *man*, or the *diſeaſe*. 'Tis a rule in *Juſtinian* that *ſurdus & mutus teſtamenta non facit*, there is ſmall heed due to a *teſtament*

made by one that is brought so *low*: and sure *repentance* is a very easie taske, if he that is *disabled* for all things else is strong enough for that. 4. The great *diversions* which the sick bed presents would be considered; 1. *disquieting*, if not *enraging*, or *stupifying* paines; 2. *decay* of spirits, and a consequent *numnesse* and dulnesse; 3. the *hurry* of worldly *businesse* then to be composed and set in order; all which being put together will add extreamly to the *improbability* of any mans being *wrought* on, or melted at that time, and rather define that it is undoubtedly the *unfittest* and *unlikeliest* season to *begin* or *perfect* a worke so *great*, so *weighty*, that before he could find no leasure, even when time lay on his hands, to set about it; and yet farther, many diseases there are, a *Consumption* by name, wherein the more desperately we are *sicke*, and the nearer our *end*, the lesse are we apt to *beleeve* we are so, and other *sharper* diseases, when they come to an *height*, deprive us of our *wits*, and *hopes* together, and by their *indications* to others, that *they are mortall*, disable us utterly from preparing for that *mortality*.

Sect. 36. For the third there is little *hope* of that, the condition which is now required under the Gospell, being as *indispensably* required of all that come to *yeares* and *powers* and *meanes of knowledge*, as ever the condition of the *first Covenant* was under that; And that condition is, *Repent and beleeve the Gospell*; &, *Except you repent you shall all likewise perish*; now I hope 'twill be no newes to say, that *repentance* is more then *sorrow*; if it be, then observe 2 *Cor.* 7. 10. and it will be convincing. Besides, the example of *Judas*, that had this *sorrow* before he *hanged himselfe*, and the example of *Esau's birth-right* lost, and the insufficiency of *sorrow* at last to get *Isaac* to *repent*, or *reverse the blessing*, which God had *decreed* from him to *Jacob*, will argue that *bare sorrow* will not serve the turne to regaine the spirituall *inheritance*. Besides this *sorrow*, the most that that state is capable of, is a *resolution* of *amendment*, (as for *actuall amendment*, or the *evidencing* of that *resolution* by *actions*, this state is supposed uncapable of that.)

Sect. 37. Now concerning a *death-bed resolution of amendment* these 8 things may be observed, 1. That it is at that time most *improper* and out of season, very unreasonable that the *end* of the *life* should be the *first* minute of *living well*; It is an old rule in *Hesiod*, that 'tis *too late to sow* ἠελιοῖο τροπαῖς, *for then the corne should be*

by growing up; the *death-bed* is a ſpeciall ſeaſon for the *exerciſe* and evidence of many Chriſtian vertues, and conſequently very improper for a *ſeedes-time*, or *plantation*.

2. That it is a *ridiculous* thing, for a man to reſolve to *live* well upon no other conſideration, but becauſe the time is come when he thinkes he ſhall *dye*. The very *foundation* of the *reſolution* being contrary to the *performance* of it, the *condition* of all his good *life*, a *preſumption that* he ſhall not *live*. And not only *ridiculous*, but *null*; twill be but an act of *reaſon* & *juſtice* to himſelf, to *change* the *reſolution* when the *motives* are *changed*, and a contrary *imprudence* and *unkindneſſe* to adhere to the concluſion, when the *præmiſes* are *confuted*, and to doe that which he *reſolved*, when that upon which the *reſolution* was made, (ſelfe-love and carnall advantages, and intereſts) ſhall as much *oblige* him to make contrary *reſolutions*; the *invitations* of the *fleſh* being as *perſwaſive* in *health*, as the *terrours* of *hell affrighting* in *ſickneſſe*, the preſent *pleaſure* now as ſtrong an *argument* as was then the approaching *paine*, eſpecially when the *pleaſure* hath the *advantage* of being repreſented *alone*, without the *rivall*; which was the only *meanes* by which the other came ever to prevaile. From ſuch grounds of diſcourſe as this, what can be expected of this *ſick reſolver*, but that he *reſume* his *ſinnes* with his *health*, leave his new *vowes* in that bed, where firſt he tooke them up, diſcharge his *feares*, and his *good motions*, his *Phyſitian* and *Confeſſor* together.

3. That a *deſire of dying well*, of having *heaven* in another world, may then eaſily be miſtaken for that reſolution.

4. That as a *wearineſſe of paines* may be taken for a *wearineſſe of this world*, ſo that *wearineſſe* may be taken for *mortification*, and that *mortification* for *reſolution of amendment*.

5. That the no *ſtrength* then to ſinne, may eaſily paſſe for this *reſolved amendment*; or however *reſolution* to amend at a time when I have no *ſtrength* to ſinne, may *laſt* no longer then that *impotence laſteth*.

6. That although this *reſolution*, if it be *ſincere*, (and ſuch as God ſees would bring forth *fruits* of *repentance*, if time were given) ſhall certainely be *accepted* by God, (according to that of *Wiſd.* 4.7. *although the righteous be prevented with death, yet ſhall he be at reſt*) yet this *reſolution* while it is no more then ſo, firſt may be miſtaken and thought *ſincere*, when it is not, (there was little

difference

difference to any mans ſight, betwixt the *ſeed* that ſprung up without *root*, and that which was ſowed in *good ground*, till the ſhining of the Sunne made the *diſcrimination*) and that errour not only others, but our ſelves may be ſubject to; we commit many things in time of *temptation* which in abſence of the temptation we *reſolved* againſt, and really beleeved that *reſolution* had beene *ſincere*; & ſo we omit in like manner: and the reaſon is, becauſe we reſolved it only *abſolutely*, but foreſaw not the *price* to be laied down for it, either did not *diſcerne*, or elſe did not *reſolve* on the *paines* or *difficulties* that it would *coſt* us to performe it. He that is ſicke, and is aſſured that ſuch a *potion* will cure him, *reſolves* firmely he will take it, & is perhaps at that time perſwaded that this *reſolution* is *ſincere*, & yet when the *potion* comes, and proves extreme offenſive to the taſt, he will rather *dye* then ſwallow it; This argues the *reſolution* either not *largely* enough *extended*, or not *deepely* enough *radicated*; he had only digeſted the *potion*, as phyſick, but not as loathſome, as preſcribed for his *good*, but *foreſaw* not then (or after is not *courageous* enough to *overcome*) the *bitterneſſe* of it.

Sect. 38. And though I ſhall not affirme or conceive that every *reſolution* is *unſincere* which ever actually *failes*, or poſſibly *might* faile in time of *temptation* (becauſe thoſe *failings* may be but *infirmities*, and thoſe are *reconcileable* with *ſincerity*, or but *ſingle acts* of ſin, and thoſe if preſently retracted againe by *repentance*, and not continued, or *perſevered* in impenitently, are *reconcileable* alſo) yet ſtill ſure there is ſuch a thing as *unſincere reſolution*, and of the many kindes of that I ſhall name a few εἰς δεῖξιν. 1. The *reſolution* that doth not (or would not on ſuppoſition of tryall) *hold out* againſt the περιεστῶσι ἀνθρώπινοι, the *ordinary humane temptations*, ſuch as are *proportioned* to the *ſtrength* which we *have*, or which, if we uſe the *meanes* preſcribed, we ſhall be ſure to *receive*. 2. The *reſolution* that is not *deepely rooted* in an *honeſt heart* (as that is expreſt firſt by the *good*, then by the *moyſt hoſpitable ſoyle*, contrary both to the *thorny* and *ſtony ground*, the one when the *cares of the world* are *unweeded*, *unmortified*, the other when the *hard heart* is *unſoftned*, *unhumbled*) 3. The *reſolution* that doth not *forecaſt* the meanes, as well as the end, the *difficulties* and *temptations*, as well as the *eaſier* and more amiable part of the *taske*: the man in the *parable* that ſets on *building* without *conſidering* the *charge*, without *laying or diſigning* the *meanes* whereby to goe *through*

through with it, the *Herod* that *rejoyced* in *John Baptists light, i.e.* ſaith Saint *Auguſtine*, *beheld with joy the luſtre of his doctrine, heard him gladly*, and in obedience to him, did *many things*, but fell off, when he lookt upon himſelfe, and the *pleaſant ſinnes, the brothers wife*, that in *obedience* to him he was to *part* with; the *reſolution* that doth not extend to the *undertaking* the condition, the *unpleaſanter* part of the work, but onely layes hold on the *prize*, or the *duty abſtracted* from the *condition*, which is the *pleaſanter*, the *Balaams* wiſh for the *righteous mans death*, without any *reall change*, productive of a *righteous life*, or the young *Auguſtines* wiſh, that would be *chaſt*, but would not yet part with the *pleaſures* of *incontinence*, or the generall *humour* of the world, to like heaven as the place of *bliſſe*, and *piety* as the way to *Heaven*, but not to *mortifie* one *luſt* for the compaſſing of either. 4. The *reſolution* that proves *weake*, and *failing*, not for want of *ſtrength*, but of *courage*, not for want of the gift of *grace* on *Gods* part, but of *our making uſe* of this *grace* when 'tis given, or of thoſe *meanes* to which 'tis *promiſed*, (ſuch are that ſpirituall exercises of *prayer, humility, ardent importunate humble requeſts* to heaven.) 5. The *reſolution* that is not *univerſall* againſt all both *ſinnes*, and *temptations* to thoſe ſinnes, and thoſe not onely ſuch as now he findes *inclinations* to in time of *diſeaſe*, but alſo all other that in time of *health* may be moſt likely to *aſſault* and to winne him; And in a word, the *reſolution* which *God*, that ſees *unerringly*, ſees to be but *temporary*, or partiall, or *hypocriticall*, in any, or all theſe or any other reſpects; And then ſuch a reſolution as theſe (whatever it appeare to us who are not ſuch *infallible* judges of our ſelves, but whoſe *hearts are deceitfull above all things*) cannot have any *rationall*, or *Chriſtian ground* of *hope* (*meerely by* the good *hap* of being taken away before tryall, *i.e.* in effect, before this *hypocriſie* was *diſcovered*) to be *accepted* and *rewarded* by God; or if it have, it muſt not be by the ſecond *Covenant*, under which nothing but *ſincerity* hath that *promiſe*.

Secondly, ſuppoſing this *reſolution* to be *ſincere*, and ſo ſure to be accepted by *God*, yet there is no evidence to us that it is *ſincere*, or will be thus accepted, but by *worthy fruits of repentance*, by *enemies* and *temptations* wreſtled with, and *overcome*; from whence though it follow not, that God will not *accept* of that *reſolution*, (becauſe he may *ſee* it *ſincere* without thoſe *tryals*, which I con- *Sect.* 39.

ceive is the ground upon which the *Schooles* affirme that a ſtrong *contrition* may on the death-bed be accepted without *reſtitution*, &c. *i. e.* that in him, who hath no *time* and *ability* for any thing but *contrition*, God may ſee that *ſincerity* of *change*, which he will *accept*, becauſe he ſees it would bring forth *fruit* if it were allowed *time*) yet we our ſelves in this caſe cannot *know* it, and conſequently the *death-bed repentance*, if in any particular it prove to be ſuch as ſhall availe in *another* world, yet cannot afford the dying man any *comfort* or *rationall* aſſurance in this, nor conſequently his *friends* any thing but the judgement of *charity*, *which hopeth all things*, for which there is no evidence to the contrary.

Sect. 40. 7. Let it be conſidered whether any *example* can be brought in *Scripture* or *ſtory*, of any that wilfully and adviſedly *deferr'd preſent* repentance and *rely'd* and depended on *late death-bed repentance*, to whom it ſucceeded well. I profeſſe my ſelfe to have heard *terrible* ones to the contrary, but as yet none in favour of ſuch *deferrers*. Methinks the mention of *Felix* in the *Acts* 24. 25. hath ſome efficacy in it. He when (after ſome *preaching of Chriſt*, *v.* 22. *and knowledge of that way*) he heard Saint *Paul reaſoning of righteouſneſſe and continence* (things in which it appeareth by the text and by ſtory, by *Tacitus* and *Joſephus*, that *Felix* was much failing) did, as 'tis added, *tremble* and anſwer, *Go thy way for this time, when I have a convenient ſeaſon I will call for thee.* This man upon *adviſe* and *deliberation* through the prevalency of his ſinnes which he loved dearely, *deferres* his repentance till a *convenienter ſeaſon*; And all that I obſerve is, that we never read of any ſuch *ſeaſon* that he made uſe of to this purpoſe.

Sect. 41. 8. Let it be conſidered, whether when the *laſt hand* of *God* comes on any man, (I meane that diſeaſe that cuts him off ſpeedily) if that man have remained *impenitent* till then, it be not a very *ominous* and *inauſpicious ſigne*, that that man hath *fill'd up the meaſure of his iniquities*, and now the *voice* be peculiarly gone out againſt him, as againſt the tree (even now mentioned) that had *fruſtrated God's* continuall expectation, [*Cut it downe, why cumbreth it the ground?*] If on the comming of a diſeaſe, (which like the *laying the axe to the root of the tree* is oft times an *hazning call* to repentance) this *uſe* be ſuddenly made of it, and God's *long ſuffering* do interpoſe in the *counter-voice*, *Nay but ſpare it one year longer, and if it beare fruit, well, but if not, then cut it downe*, and that

that voice be hearkned to, that is, if that *diſeaſe* doe not prove the laſt, but upon *reſolutions* of *new* living, the life be *enlarged* and the *reſolutions performed*; then 'tis very well; But if not, if it be (without more time of *repentance*) *cut downe*; if God's *long-ſuffering*, and *patience*, which was on purpoſe to *bring to repentance*, have been made uſe of (as it was ſaid of *God's long-ſuffering* to *Pharaoh*) *as a meanes to harden his heart*, have we not reaſon to *feare, that God's comming to ſtrike* is an argument of a *ſevere* purpoſe againſt that man? or have we any reaſon to *hope* that when his *patience* is at an end, his *mercy* and gift of *effectuall grace* is not at an end alſo? that which the *Apoſtle* ſaith *Heb.* 10.26,27.29.31. is much to this purpoſe. And I know not what will be called *falling into the hands of the living God*, if this be not, *viz.* to continue in ſin *impenitently til we fal into God's* attaching apprehending hands, of which the *doom* is there moſt *ſad; It is a fearefull thing ſo to fall.*

Having proceeded thus farre in *deſining* (as *warily* and as *ſafely* as I could; by the conduct of God's word and Spirit) one thing may perhaps be neceſſary to be added, though not by way of *anſwer* to the poſſible *exceptions* and *objections* of diſputers, becauſe the doing of that, I find, would lead into ſome more *nice* and leſſe *profitable ſpeculations*, and contribute little to the direction of *practice*, the onely aime of this paper, (and therefore what was thus *prepared* ſhall not here be *inſerted*) yet by way of neceſſary *ſatisfaction* to a practicall *queſtion*. And the queſtion is this, In caſe I be a *miniſter*, call'd to give *comfort* to ſuch an one, *viz.* an *habituall cuſtomary ſinner*, which were thus *ſurprized* by the *hand of God*, any *mortall diſeaſe* or wound, and were thus *caſt downe* with extreame *horrour of mind*, and from thence profeſſeth himſelfe *reſolved* that if God ſhall *ſpare* him, he will certainly *lead a new life*, whether I would not give that man *comfort* in that caſe, but ſuffer him to be *ſwallowed* up with *deſperation*. *Sect.* 42.

To this I *anſwer*, 1. by ſetting before our eyes an *example* of God himſelfe in a caſe not very diſtant from this propoſed, which may be matter of *direction* to any who ſhall be called to for *comfort* in this kind, *Judg.* 10.6. *The children of Iſrael did evill again in the ſight of the Lord, and ſerved Baalim and Aſhtaroth, &c. and forſake the Lord and ſerved not him, v.* 6. *upon this Gods anger was hot againſt Iſrael*, and he brought a double *diſtreſſe* upon them, *v.*7,8,9: and *Iſrael was ſore diſtreſſed. And then v.*10. *the children of Iſrael* *Sect.* 43.

cryed unto the Lord, saying, Wee have sinned against thee, both because wee have forsaken God and also worshipt Baalim. Here is that *confession* and *sense* of the provocations, which our case supposes, and that in time of the *sore distresse*, and so in that parallel also. And then God's returne to them is remarkeable, 1. An *expostulation* continued for three verses, to *aggravate* their *crime* and *ingratitude*, and the close an absolute *refusall*, a denying *present pardon* to these *confitents*, *Wherefore I will deliver you no more.* And then farther yet a bitter *reproach* and *sarcasme*, *v.* 14. *Goe and cry unto the Gods which yee have chosen, let them deliver you in the time of your Tribulation.* And then the story proceeds to tell us the good *use* and *effects* that this *severity* wrought upon them. And *the children of Israel said unto the Lord, We have sinned, do thou unto us whatsoever seemeth good unto thee, deliver us only we pray thee this day, v.* 15. *And they put away the strange Gods from among them and served the Lord, v.* 16. their penitence is approved to God by their patience, and submission, and importunity, by present reformation, and contrary acts of piety; and then it follows, *his soule was grieved for the misery of Israel, i.e.* God ceased to afflict them, and on the other side prospered them to victory in the next Chapter. And then this dealing of Gods being examplary to us, as farre as the cases shall appear parallel, may passe for a generall or first answer. But then 2ly. and more distinctly to the question, I answer, that in this case the course I would *prescribe* to others, or *observe* my selfe, is this, according to this copy premised, not presently to make haste to apply *comfort* to that man (meaning by *comfort* words of pardon, or promise, or assurance, that his *sinnes*, in this state, shall certainly be *forgiven*) but to dispense my *comfort discreetly*, and so that I may lay a *foundation* on which he may more *safely build*, and I more *infallibly ascertaine comfort* to him; I mean by *preparing* him to a right *capacity* of it, by *encreasing* yet farther in his heart, and *rooting* as deepe as I can the *mourning* (which if sincere hath the *promise* of *comfort*, *Mat.* 5.) the *sorrow for sinne*, the *humiliation* and *indignation* at himselfe, the *vehement desire*, the *zeale*, the *revenge*, the all manner of *effects* of *Godly sorrow*, and indeed by doing my utmost in *perfecting* this so necessary worke in him; which if by the *helpe of God* it be done, and those *graces* deepely *rooted*, (through a consideration not onely of the *instant danger*, but detestable *uglynesse* of sinne, the *provocation* offered to

a moſt *gratious Father*, & moſt *merciſull Redeemer*, and *ſanctifying Spirit*, together with al the other *humbling* matter from the particular *ſinnes*, and *aggravating circumſtances* of them) it will then be that *Godly ſorrow* which the *Apoſtle* ſpeakes of, and that will (if God afford *ſpace*) bring forth that *repentance*, which conſiſts in a *ſincere change* and *reformation*, (called by the ſame Apoſtle, 2 *Cor.* 7. 10. μετάνοια ἀμεταμέλητος, or as ſome manuſcripts read, ἀμετανόητος, i.e. as I conceive *a repentance*, a *change*, or *amendment*, *which will not be retracted* againe, a *laſting* or *durable reformation*) and then there is no *doubt*, but to him which is in this *eſtate*, *mercy* infallibly belongs; And to him I ſhall then haſten to *aſcertaine* it. And yet of this mercy if I through ſome *errour* or *neglect* of mine, ſhould not give him (nor he himſelfe through the greatneſſe of his *ſorrow*, the flood of teares in his eyes, otherwiſe finde) any *comfortable aſſurance*, yet is he by God's immoveable *promiſe* ſure (*certitudine obſecti*, though not *ſubjecti*) to be partaker, and all that he loſes, by not being *aſſured* of it *here* by me, or by his owne ſpirit, is the *preſent comfort*, and *joy* of ſome few minutes, which will ſoone be repaired, and made up to him at death, by God's *wiping off all teares from his eyes*, the gracious revelation of his Saviour-judge unto him, with a *Come thou bleſſed of my Father*, thou haſt *cordially mourned* and *converted*, and thou ſhalt be *comforted*. Whereas if I ſhould goe about too *haſtily* and *prepoſterouſly* to grant him any ſuch *comfortable aſſurance* that he were already *accepted*, (I meane not now that he ſhould be *accepted*, if his *change* be *ſincere*, or his *ſorrow* ſuch as would bring forth that *change*, for that *conditionall comfort* I have all this while allowed him, but *poſitive* aſſurance for the preſent upon a view of ſuch his *ſorrow*) I might then poſſibly raiſe him up too ſoone, before the worke were done, the plant rooted *deepe* enough, (and that were utterly to *ruine* him; by *giving him his good things*, his comfort *here*, to *deprive* him of it *eternally*) or at the beſt *refreſh* him a little here before-hand, but not at all *advantage* him toward another life; which *loſſe* being ſo unmercifully *great*, and *acquiſition* ſo unconſiderably *ſmall*, it were great *uncharitablenеſſe* to runne that *hazard*, and ſo ſtill the beſt way muſt be by propoſall of *conditionall*, but not of *abſolute comfort*, to *humble him unto the duſt*, *if ſo be there may be hope*, to ſet him this only taske of *working out his ſalvation with fear & trembling*, laying hold on God's mercy in Chriſt, his *generall* but *conditionall*

An ancient one in *Magdalen* Colledge in *Oxford*.

ditionall mercy for all *penitent purifying* ſinners, (for *confeſſours*, and *forſakers*, and none elſe) and ſo labouring for that *ſorrow*, that *purity*, that *confeſſion*, *contrition*, and *forſaking*, and then *if he periſh*, *he periſheth*, no way is imaginable to doe good upon him, if this doe not.

Sect. 44. And if it be farther demanded, whether in this caſe ſuppoſed, I would upon his *demand* deny him *Abſolution*? I anſwer, that *Abſolution* may ſignify two things. 1. The *abſolution* of the *Church*, as it is the *Churches pardoning* him all offences done againſt *her*, *quantum in ipſa eſt*, to wit, the *ſcandall* of his ſinnes, &c. and this *abſolution* the *Church* (and I, if ſhe have intruſted to me that power) ought to grant him *in articulo mortis*, when the *binding* him, or *retaining his* ſinnes is not probable to doe him any further *good*, by way of παιδείαν, or *diſcipline*; In like manner, as every ſingle perſon *offended*, or injured by him, is by *charity* obliged upon his *demand* (though he be not confident that he is *ſincerely contrite*) to grant him his free *forgiveneſſe*, & the *denying* of this being thus *demanded*, were hurtful not to the *dying* man, but to him that were ſo *uncharitable* as to *deny* it; and the *giving* it an *obligation* of *charity* both to *him* and to my ſelfe: But for the ſecond thing ſignified by *abſolution*, *viz.* the *pronouncing him abſolv'd in heaven*, all that I am obliged to, by *duty* or in *prudence*, is then to doe it, when by examination of his *ſorrow* and *reſolutions*, I am inwardly perſwaded that his *repentance* is a well-*grounded* and *radicated repentance*; and in that as I would not perſwade any man to be over *eaſy*, or *popular*, (that humor of the *Emperour* now a dayes ſtolne into the *Confeſſor*, *neminem triſtem dimittere*) becauſe of the poſſible *hurt*, and unproportionable gaine of it; ſo if any man ſhould be over *auſtere*, and *difficult*, onely out of deſire to make the *penitent* yet more *penitent*, (and not to *bruiſe the broken reed*, to *tyrannize* over his *wounded* ſoule) to make *heaven* more *ſurely* his, by his being not yet *ſure* of *heaven*; this will be at the worſt but an *errour* of *charity*, which will never be imputed to the *confeſſour*, much leſſe to the *penitent*, it being acknowledged that the *Miniſters abſolution* doth not *availe*, *niſi clave non errante*, and conſequently that his *denying abſolution* (*clave errante* ſtill) will never doe any *hurt*; the *errour* of his *key* in *ſhutting* or *retaining* being in reaſon no more *mortiferous*, then the like *errour* in *remitting* is *ſalvifical*.

Sect. 45. Agreeable to this deciſion you ſhall finde the *practice* of the *Church*

Church anciently, when *eccleſiaſticall diſcipline* was in its *vigour*. In ſuch or ſuch caſes they would not afford the dying man *abſolution*, becauſe they had no grounds of *aſſurance*, that the ſtate of the perſon was *capable* of it, and yet would they make no ſcruple to allow him place of *comfort* and hope, that God might poſſibly abſolve him, God having other wayes of *diſcerning* the *ſincerity* of *repentance*, (*viz.* by ſeeing of the heart, or by conditionate preſcience) which they had not; and ſomuch for the ſatisfying of the queſtion.

All that I have now to add to this theme is only this, (which wil bring the whole diſcourſe home to the particularity of the *preſent eſtate of this Kingdome*, and ſo give you the *full end* of the writing of this diſcourſe) that by this long *debate*, and the evidence of the truth aſſerted, concerning the *ſoules of particular men*, the condition of this *poore* calamitous *Kingdome* is now *diſſected* alſo. We have enjoyed a long *day* of God's mercifull and gratious *calls* to *repentance*, and many ſolemne admonitions at the *doore* as it were of every *Church*, at the *beginning of our daily ſervice*, [*To day if you will heare his voice, harden not your hearts*] and it is moſt ſadly evident by our *preſent* puniſhments, that we have not *heard* the *voice* in that *day* of *peace* and *proſperity*, but *hardened the heart*; The *judgments* being now faln moſt *formidably* on the Land, and no part of it now remaining which hath not had its *ſympathy* in this *ſhaking, falling* fit, ſome *ſorrow*, and *humiliation*, and withall ſome acts perhaps of *confeſſion* have beene extorted from us; Were there to theſe an addition of that other part of *repentance*, that of a *ſincere change* & *thorough-reformation*, no doubt there would be mercy; God would *returne* upon our *returning*; Nay were the *reſolutions* of amendment, (which perhaps may be obſerved in many) *ſincere* reſolutions, ſuch as that *all-ſeeing* eye doth diſcerne, would hold out againſt all the *temptations* of peace againe, there were yet hope that for that *ſincere change* of thoſe *many*, the judgment (of the παναλεθρεία at leaſt, that *finall totall exciſion*, that ſeemes to be threatned) might be reverſt, (according to the purport of the treaty that was about *Sodom*, betwixt *God* and *Abraham*) But by the *continuance* and no kind of *relaxation* of God's heavy hand, it is as cleare, as if *Euclid* had demonſtrated it, that yet that work is not done, that the *repentance* of the Land is but hypocriticall, ſuch as the preſent weight of the *judgements* hath

Sect. 46.

hath *extorted* from us, not ſuch as would *continue* upon their *removall*, like the ſtrange quicke ſent that is reported of the wild boy of *Leige*, to have beene acquired by a thin Foreſt-diet, and to have been loſt again aſſoon as he came to full feeding, (perhaps only a *ſorrow* for the *ſmart* we are under) and this is ſuch a repentance as would not be for the *honour* of God to reward with ſuch a *donative*; The only courſe that a whole Synod and aſſembly of *Angels* could upon conſultation adviſe us to, and *promiſe* it *proſperous* for the averting of ruine from the Land, is ſo to improve our *ſorrow* above the *occaſion* of it (the *afflictions* that are upon us) as that it may be a *ſorrow for ſinne*, purely for *ſinne*, (for though *judgements* may be the *monitor* to put us in minde of thoſe *ſinnes*, and ſo the *occaſion* of that *ſorrow*, yet nothing but ſin may be allowed the *cauſe* of *that ſorrow*, or if it be, as ſoone as ever that be *removed*, the ſorrow will be *ſuperſeded* alſo) and then that *ſorrow bring forth* ſuch a *change of mind* as would prove *immutable* upon God's allowing us a time of *reſpite*, bring *forth fruits of repentance worthy* of ſuch *reprievall*. When the whole *heart* of this *Kingdome*, or of that part of it that ſtill *cleaves* to the *houſe of Dauid* is thus ſmitten, and really affected by God's rod, ſo that he to whoſe eyes all things are *naked*, γυμνὰ, as when the skin is pull'd off, and τετραχηλισμένα, *Heb.* 4.13. (as the *entrails* of a *ſacrifice cut downe the back*, which the Prieſt doth μωμοσκοπεῖν, view it cenſoriouſly, and ἐξετάζειν εἰ ἐντελὲς, *examine* ſtrictly, whether it be perfect, whether there be any *blemiſh* in it or no) may *pronounce* it ἄμωμον, a *blemiſhleſſe* repentance, a *ſincere hearty change*, then will there be a place for *hope*, aſſured *hope*, then may the *Prieſt* intercede with *confidence*, *Spare thy people, O Lord, and give not thine heritage to reproach*; and the *hearer of prayers* will be obliged by that his title to *anſwer* that *importunity*. But till this *Rod* of the *Lord* be thus *Heard*, all hope in God for *mercy* to the Land, or for *victory*, (though to the juſteſt cauſe that ever man eſpouſed) will be little better then *Preſumption*.

Lucian de ſacrif:

If yee offer the blind for ſacrifice, is it not evill? and if yee offer the lame and ſicke, is it not evill? Offer it now to the Governour, will he be pleaſed with thee, or accept thy perſon, ſaith the Lord of Hoſts? Mal. 1.8.

Si tu ſis ſecurus, at ego non ſum ſecurus. Aug.

FINIS.